THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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REVOLUTION OR REVIVAL

THE SWIFT and apparently effective crushing of the rebellion in Spain by the government of the Spanish republic may well be acclaimed as a victory not merely for the present régime in Spain but for the general cause of western civilization. For if the revolt had succeeded, the result would have been a realization of Leon Trotzky's prophecy that the fires of Communism are destined to blaze at either extremity of the Continent of Europe—in Russia, at one end, in Spain, at the other. In between these bonfires of organized atheistic barbarism, the other countries of Europe, scattered over with many brands from these baleful conflagrations, would find their present terrible difficulties immensely increased. It is, however, too soon to believe that the danger of a successful communistic revolution in Spain has been averted. It is not the whole campaign against the bolshevizing of Spain that has been decided, only a battle has been won. Whether it will prove to have been the decisive victory remains to be seen. It took Christian Spain many centuries to overcome and finally to expel the Mohammedan menace, and it may well be that the present struggle against Communism is merely entering upon its active phase.

A great deal depends upon the immediate actions of the present Spanish government. That it will consolidate its power, now that the armed forces at its command have apparently belied the expectations of the communistic leaders that they would go over to the Left, and have remained loyal to the constituted authority, may reasonably be expected. But if the government follows up its victory chiefly by a policy of punishment, by reprisals against its personal enemies—necessary and just as such a policy may be—and neglects, or fails, to bring about a true reformation of the many social evils which afflict the people of Spain, Communism will not be conquered; it will rise again, with new and even more determined leaders, and with stronger masses of the common people willing to be led in any direction that seems to offer an escape from the grinding miseries of their lot. And as it is in Spain, so is it also in many other lands. There is a vast, world-wide movement stirring the great masses of humanity. If justice does not listen to their

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claims, the spirit of mass revolt will certainly claim them, and gain them. And this spirit today is not a mere blind, confused, incoherent thing: it has found strict and efficient organization; it has developed a logical and powerful philosophy; and its organization and its philosophy are bound together and vitalized by an emotional force that is like a mighty religion—the world-wide, universal religion of materialism.

It was truly symbolical of the great realities underlying not only the social struggle in Spain but the social struggle everywhere that the Spanish revolt should have been decided by the inclusion in the Cabinet of the Spanish government of representatives of the Catholic party, the party of Popular Action. Although there are many elements in the Spanish struggle other than Marxism—the regional, separatist spirit of the Catalans and the Basques, for example, and Socialist parties not yet committed to outright Communism — nevertheless it can hardly be doubted but that the militant, decisive leadership of the Left Wing movement is in the hands of the Marxists. And the Marxists fully comprehend that it is in Catholicism that Communism finds the enemy which absolutely must be crushed completely before Communism can succeed more than locally and temporarily. And any local, merely temporary, or partial success of Communism is really a failure, for Communism is a universal movement: it claims not only the whole world for its rule, but also the integral body, and mind, and soul of all humanity.

As Christopher Dawson writes, in the current number of that highly valuable new "quarterly of action," the *Colosseum:* "The conflict between Christianity and Marxism—between the Catholic Church and the Communist party—is perhaps the vital issue of our times. It is not a conflict of rival economic systems like the conflict between Socialism and capitalism, or of rival political ideals: it is a conflict of rival philosophies and of rival doctrines regarding the very nature of man and society."

That conflict is clearly defined in all countries which—like Spain and Austria, and, in a lesser degree, France and the German Rhineland—are still strongly influenced, if not dominated, by the culture which springs from centuries of Catholic life. In other countries, the conflict is not well defined, yet it is present; and as there are millions of men and women who are not Catholics, but still cling fast to some of the fundamental principles of Christianity—even at times when they have lost hold on any form of Christian faith—the opposition to the inroads of Communism proceeds on lines which derive from the teachings and the moral leadership of the Catholic Church.

That great revival of Catholicism which marks the present age even as clearly, though less spectacularly, than Communism itself, thus becomes a matter of prime importance far beyond the scattered minorities which active, practising Catholics have become in most countries of the world. Men and women of other faiths, concerned to preserve and revive and to spread the civilization inherited from the Christian past, are turning more and more toward the Church for guidance, and cooperation, even for leadership. They, like Catholics everywhere, will be sincerely grateful that the revolt in Spain did not succeed, and that the Catholic revival in that land may hope to continue, and to become a part of the revival of Christian civilization in the whole world.

WEEK BY WEEK

The Trend of Events

WHILE American conservatism remained jittery over the outlook in California, there was a further plenty of excitement in Europe. One can get no very clear view of the Spanish situation from the press dispatches, but it seems obvious that a militant Socialism is prepared to attempt violent resistance to every threat to establish an energetic conservative government. In such struggles—they occur, or are brewing, practically everywhere on the Continent—many Americans behold parallels to what may eventually happen here if the effort to effect substantial business improvement is not measurably successful. Though there is nothing in the immediate present to make such forebodings as these genuinely impressive, it is hard to deny that we seem to be faced with the likelihood not merely of choice between social and economic doctrines but also, to a certain extent, of decision concerning the import of collective action as such. Necessarily any such trend would be serious and challenging from the Catholic point of view. Already signs are not lacking that at least some protagonists of this or that philosophy write and speak as bitter enemies of the Church. The very fact that the Catholic-Protestant antithesis has died down may be symptomatic of the emergence of another dividing line in American society. Surely the United States is not an island blissfully sundered from the rest of the world. And so it might be exceedingly desirable if thought were applied now to the problem of what in essence the main lines of the Catholic position are likely to be. We are by no means unmindful of the good spade work already done, but the synthesis upon which we may have to rely is nowhere in sight. The Study Club movement is preparing the ground for the advent of the Catholic philosophers and sociologists whose task it must be to reexpress the eternal principles of the Faith in the language of today, and in forms applicable to the problems of today.

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The Assassinations

AS WE go to press, alarming news continues to come from abroad concerning the assassination of King Alexander of Jugoslavia and Foreign Minister Barthou of France. Whether this is another Sarajevo, it is yet too early to tell. That there is plenty of political dynamite in the situation for which this might be the spark, is not to be denied. The King, who was virtually dictator, rather than a figurehead monarch, of the mixed races of Serbs, Croats and Slovenes, had had desperate troubles at home. There had also been a growing antipathy between Jugoslavia and Italy. After the recent rapprochement of France and Italy, Jugoslavia's relations with France had been somewhat cooler and it was for the recementing of this alliance that the present visit of the King to France took place. In uttering a sincere prayer for the repose of the souls of the murdered men, the world may also well utter a hopeful prayer that their deaths shall not be a prelude to the mass slaughterings of contending armies.

Not Bread Alone

AS THE fall days bring the presage of winter (and a hard winter, it is predicted), the relief agencies soberly face their task. We are all conscious that that task—the bare feeding and housing of the destitute — has not grown less since last winter, and we take stock of what we can do again to help. But, vital as such giving is, we must not canalize our entire giving in that one duty and charity. We must not forget that there is a further problem, beyond that of mere food and shelter, and that its solution depends altogether upon our understanding of it, our good-will and our material support. Mr. Newton D. Baker, chairman of the National Citizens' Committee of the 1934 Mobilization for Human Needs, states this problem with his customary humanity and imagination in a brief general appeal for the nation's community chests, appearing in the New York *Times Magazine*. Morale- and character-building agencies, he reminds us, have never in our whole national history been needed so much as now. And these services must be rendered to those who require them so desperately, not by the overtasked relief organizations of the government, but by "the system of privately supported charitable agencies which our civilization has created, that structure of neighborliness which generations of human kindness and self-denial have erected." For the sick, for the discouraged, for children victimized by the family tragedies which the depression has strewn in its wake, for unwanted and jobless youth—for all the lives that are threatened with breakage, something more is needed than bare subsistence. Health, direction, hope, wholesome recreation, special training — these play a part fully as vital; and the various private organizations purveying these precious and life-sustaining services—"our traditional agencies of neighborliness," to repeat Mr. Baker's fine phrase—must not be allowed, whatever the sacrifice to the solvent, to fail through lack of support.

Motion Picture Reform

A RELATIVELY tentative statement issued to the press by the newly constituted Motion Picture Foundation, of New York, indicated that the organization has been founded and to a certain extent subsidized in order to aim at "the production of a regular supply of feature motion pictures, and short subjects, which will satisfy the demand for wholesome and intelligent family entertainment." The method is described as "aid to reliable independent producers by financing and insuring distribution of pictures made from stories which have been selected by the story selection committee of the foundation." Approval of other pictures may be given and their production aided. Somewhat more specific is the foundation's statement that it will foster a movement to utilize films in schools as part of the visual education program in part drawn up by Dr. William H. Metzler, of Syracuse University. We were informed that while the published list of committee members includes no Catholic name, every effort will be made to secure the cooperation of suitable Catholic religious and professional men. All will await with genuine interest further announcement of the plans entertained by those who have set in motion a potentially interesting and significant movement. At present the situation is too vague to permit of more detailed comment.

The Hanfstaengl Offer

HARVARD'S refusal to accept a gift of $1,000 from Dr. Ernst Hanfstaengl, its alumnus and now piano player for Adolf Hitler, leaves one face to face with a conundrum of manners and morals difficult to solve. President Conant's letter said bluntly: "We are unwilling to accept a gift from one who has been so closely associated with the leadership of a political party which has inflicted damage on the universities of Germany through measures which have struck at principles we believe to be fundamental to universities throughout the world." To a certain extent, this declaration is an honorable one. That the Nazis have wrecked the German university system is, of course, undeniable. It is even probable that generations will not suffice to repair the havoc wrought. On the other hand, Hanfstaengl's money was honestly come by and given without other strings attached than that the student selected to use it for study in Germany

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was to spend half his year's time in Munich. It is true that, with characteristic braggadocio and tactlessness, the German "press agent" publicized his offer in a fashion which seemed to indicate that between the purposes he was serving as a Hitlerite and the ideals he had learned to respect at Harvard there was an intimate relation. Yet even so one finds it difficult not to see in Harvard's decision a blanket verdict about recent events in Germany which assumes more than it should. Is cooperation between American and German universities shut off just because the people who happen to be in control of the government are such a set of inane and furious blatherskites? Are there no longer any genuine cultural opportunities for the American student in Germany?

THE POINT is important because it raises again the problem of relations with present-day German institutions and trends. We seem to be assuming all along that the manifold reality which is the Reich is something like a pot of stew in which the meats and vegetables have lost their separate identities. The easy policy of "Carthago delenda est" therewith suggests itself. Jews make war on German Jewish businesses, on the theory that such businesses have no individuality. Catholics fail to understand that the millions of their German brethren are fighting for rights and values in a way which renders outside interest and assistance of the right kind imperative. University men tend to forget that in every German institution scholars of the noblest qualities are struggling with their backs against the wall. In short, there seems to be a good deal of indifference to the fact that in Germany civilization is battling for its existence, and that the issue may again be decided by the inability of the world at large to make intelligent distinctions. Seen from this point of view, the Harvard letter may be symptomatic. We concede that much can be said in favor of it, but we think it obvious that the point of view expressed is open to serious and important objections.

California and Justice

BEHIND the present exciting and critical political situation in California there are many things, among which none is probably more important than the conviction that the tradition inherited from the Vigilantes is a pretty crude and primitive affair. The moth-eaten Mooney-Billings case is, of course, the foremost bit of evidence. Another, without the same social implications, may be discerned in the "case of David Lamson," details of which are presented in this week's Survey columns. On the flimsiest proof, misrepresented by the police, an obviously myopic and humdrum jury convicted a man associated with Stanford University of having murdered his wife. The death sentence was automatically imposed. Everything about the trial indicated that, as a result of stuffing their minds with cheap fiction and bad movies, officers and jurymen were convinced that the spouse of a university man simply couldn't fall in a bathtub and inflict a wound from which she bled to death—which happened to be the circumstances in the case. An amateurish criminal psychology even reasoned circumstantial evidence into being where it did not exist, probably because David Lamson was an "intellectual." To a certain extent this result is understandable, for neither Hollywood nor the "modern mind" train the citizen to reach other conclusions. But the action taken by a group of prominent persons—educators, clergymen, writers and physicians—to publish the facts and appeal to common sense will, we hope, offset some of the damage done. At least it ought not to prove impossible to get poor Lamson out of jail. Whether there is still time to instil some enlightenment into the Vigilante element in California is another and more questionable detail.

Among Vegetarians

IT IS astonishing how interesting Mr. Shaw has managed to make his diet through the years. No interview with him is complete without some reference to the vegetarianism which (some say) has kept his skin so pink and his frame so supple—or which (others say) has imparted so strongly sardonic, not to say subhuman, a flavor to his view of life. Those who eschew the concentrated nitrogenous foods, either as a profession or as a hobby, are always writing articles proving that Mr. Shaw's mental agility is directly traceable to his limited protein intake. If he were to eat a steak or a couple of chops tomorrow, there is no doubt that the cables would hum between the continents, and the fact be respectfully front-paged in a long column con-
tinued on page 22. Even his recent refusal to eat oysters, as the guest of honor at the annual oyster feast of ancient and honorable Colchester, was good for a news paragraph. We incidentally were a little disappointed at his refusal—not so much the matter as the manner of it. The Mayor of Colchester had worded his invitation very artfully. Another distinguished vegetarian, he said, had consented to honor the feast a few years ago, convinced "after prolonged meditation that oysters were vegetables." That sets a neat mark for any invitee to shoot at, particularly an Irishman. If we were the world's leading prestidigitator of words and ideas, professional pride would prompt us to accept for a better reason than such a doughty rival's—or at least to decline for a better reason than that we were now "fitter for fasts than feasts."

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HALOS FOR HOUSEWIVES

By MARIE L. DARRACH

Is housewifery out of date? Until quite recently women seemed to think so, and to compare the life of a "kitchen drudge" with the glorious careers open to Madame Lawyer and others. Now a change seems to be taking place, partly as a result of the disillusionment that has followed the high tide of feminism and partly as a consequence of the depression. Miss Darrach gathers evidence from various places to show that women, young and old, are quite content with their outlook as home-makers.—The Editors.

AFTER thirty years of obscurity the vocational title of housewife has achieved prestige; an upward trend in the occupation it designates is obvious; and a phalanx of women headed homeward is significant of a changing social order. Around the turn of the century, when a determined band marched forth in search of careers, the home began to lose caste as a completely satisfying environment for feminine activities. And although 12,957,565 single men provided easy pickings for 9,666,902 unmarried women in the year 1900, and no such discouraging economic conditions existed as are now disrupting the domestic field, a husband and a home were the last things these early feminists wanted. They preferred the hazardous struggle of the professional arena to the safe and placid life of domesticity. And in time career women, as lawyers, librarians, doctors, writers, advertising experts and what not, so monopolized the spotlight and concentrated such attention on their exploits and compensations that the advantages falling to the lot of the housewife were obscured and her virtues and accomplishments forgotten.

But that home-keeping as an occupation completely lost its prestige, and that a housewife came to be visualized as a drab, low-geared individual was not entirely due to public impression that careers were modern and exciting and domesticity dull and old-fashioned. This misconception was largely the fault of the home-keepers themselves. They scorned the appellation of housewife, and resented a classification which seemed to rate them as specimens of early Americana or relics of a lost industry.

When the state suffrage enactment went into effect in California in 1915, a prominent San Francisco woman protested in the name of the new voters because the term housewife appeared on the registration blanks. And although an ardent worker for years in the cause of enfranchisement for women, bristling with indignation, she left the polls without casting her first vote, because election officials refused to list her as anything else.

But in 1928 the question, "Why should a woman be put down as having no occupation, when her job in the home is often more important than that of her husband?" was debated by the members of the National Federation of Women's Clubs. And at their request the authorities at Washington promised to include "housewives" as an occupational group in the census of 1930. In this published report, however, there is only a notation to the effect that while the question relating to the "unpaid family worker" was among the listed queries concerning occupations, a compilation with reference to this group has not yet been made. So there is still no statistical information as to the actual number of housewives in the United States.

Other data is at hand, however, which throws light on the changing status of the vocation of home-making, and upon the present opinion of women as to the relative importance of homes and careers. From various sources one learns that women in increasing numbers are abandoning the road to economic independence blazed by their pioneering sisters. And that the industrial era in which many of them have figured so prominently is about to close with the decision of the feminists of an earlier epoch completely reversed.

That few women would choose the humdrum sphere of domestic life if they could be successful in the business world, is a popular assumption which no longer has foundation in fact. Many of them now admit that they prefer the advantages of a home to the compensations accruing from professional activities. Among these are women of mature years, others in the full confidence of their middle twenties, young girls settling into their first jobs, college graduates and undergraduates. This changed attitude toward economic independence is corroborated by college statistics, and by norms and trends given out by personnel directors and employment managers.

Older women, as they turn their backs on the alien field they have tilled and harvested, comment caustically on conditions in the business world. According to a recent survey showing the median salaries of women "gainfully employed outside the home," this country has been no such land of golden opportunity as is generally supposed. And for this reason, if for no other, they intimate that if they were planning their lives over again a home instead of an independent career would be their choice.

They also complain of a warped standard which places such a premium on youth and beauty

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that brains and efficiency no longer have an even chance with pulchritude. Many of these experienced women are voluntarily retiring to homes, rather than continue as hard-working backgrounds for pretty girls whose chief economic value is often that of decorative accessories to the suites of junior executives.

These complaints may be a reflection of the disillusionment that age brings to us all. But the point is that the attitude of these veteran business women is having its effect on potential recruits to commercial and professional ranks. Young girls who would otherwise never speculate as to the endurance of independence after the passing of youthful charm are now giving the matter serious thought. And a life in which security does not depend on standardized good looks and a clever simulation of youth is being exalted in the eyes of budding young womanhood, because of its championship by these same older women. Daughters have also begun to scrutinize with some scepticism the freedom for which their mothers fought so stubbornly and won with such exaltation, and to appraise rather lightly the economic self-determination they themselves inherited so casually.

That many girls have no intention of exercising the privilege of earning their own living after marriage is apparent from the number who are now "giving notice" as soon as they become engaged. This observation was made by a personnel director who said that women had grown tired of contributing 85 percent of the time and energy and 50 percent of the funds necessary to maintain a home when both husband and wife have jobs. The compromise of combining business and a home has never been an unqualified success. Too often it has developed a none too desirable sense of freedom from responsibility in men, without adding very materially to the economic independence of women.

"There is a distinct increase in interest among college women toward a home," said the director of the department of euthenics at Vassar. "The number of our students choosing child study is greater than the number majoring in any other subject." Vassar is a cross-section of American life. And the tradition of the college has been to keep pace with the changing nation. A few years ago the records showed that 60 percent of the graduates were marrying shortly after graduation. And that while the curriculum was adequately meeting the needs of those contemplating careers, it was recognizing no obligation so far as grooming housewives or turning out experts to function in the home was concerned. A course on child study—brought up to date as a department of euthenics—was introduced so that Vassar might live up to its tradition as a higher institution of learning which was cognizant of a new trend in relation to women. The course in euthenics, broadly described as the science of effective living, puts home-making as a vocation on a parity with the most spectacular of careers.

In 1930 Lena Madesin Phillips, president of the International Federation of Business and Professional Women, voiced the opinion that "business was a gigantic struggle in which women were given no quarter." During the depression and now in this period of pseudo-recovery even greater strife has prevailed. And business women having only the choice of enduring the grilling conditions or facing the peril of unemployment are literally "between the devil and the deep sea."

During these years of financial disturbance the economically independent woman and the housewife have been placed in interesting juxtaposition. Often neither have enjoyed a bed of roses; and frequently sacrifice, anxiety and constant striving have been the lot of both. That a housewife in her efforts to keep the home on an even keel in tempestuous seas of pecuniary difficulty has shown more nobility of purpose than the career woman in her heroic endeavors to hang on to a job, is perhaps only a point of view. But popular appreciation of the woman whose old-fashioned housewifely management has kept a family intact during these parlous times outweighs even the admiration conceded to the business woman who has managed to keep afloat. It is true that the economic equilibrium of countless homes has been maintained because of the salaries of women who have been functioning in both the office and the home. But this achievement is reckoned as that of a successful business woman, and not the performance of the competent housewife whom the public now seems inclined to crown with laurel.

That the rôle of housewife may be a stellar one when a woman's activities synchronize with the ambitions of her husband has often been demonstrated. The so-called "society" girl, more than any other type of young woman, has proved this, and been consistently loyal to the calling of housewife, during the years when others were tempted afield by careers. She has always known that a well-conditioned home gives a woman a certain distinction no office suite imparts, and that the status of a housewife is often more impressive in a community than that of the successful business woman. While this esteem may be only the reflection of a husband's importance, it represents the quality of prestige that all women prize. And appreciated housewives are inclined to agree with Caesar who held that it was better to be first in a village in Gaul than second in Rome.

Revived interest in the home is not only elevating the status of the housewife and attracting converts, but is also bringing into proper perspective the accomplishments of those women who have distinguished themselves in a calling long ignored.

Until the present administration the old-

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fashioned housewife flourished in the flower of her perfection in the White House. Never before has the wife of the newly elected President had to close an office, dispose of a business or give up a job to accompany her husband to Washington. Her main occupation had always been the management of a home, and it was as a housewife that she functioned primarily in the Executive Mansion. That we should now have a First Lady who continues to combine business and professional activities with her duties as mistress of the nation's home, introduces an interesting note of paradox into the present "back to the home" movement.

There is also an ironic angle to the situation. Having decided to return to the home, women are finding the retracing of their steps unexpectedly difficult. Although there are now 14,953,712 single men in the country, a goodly number of whom are marital prospects, they seem less inclined to matrimony than were the bachelors of an older generation. Not only are economic conditions such as to discourage an undertaking which involves the maintenance of a home, but to the wary male there seems considerable risk in taking on a wife of the individualistic type of most career women. Also, difficult as it is to find a job after forty, it is evidently much harder to land a husband at that age. Consequently the home with a proper male attachment which was so airily repudiated by the pioneering feminists of a quarter of a century ago, must now be painstakingly coaxed into existence.

The President of a Middle West Woman's Business and Professional Club precipitated a discussion recently as to which was the more enviable environment—that of the home or the office. And when she advised women to join this homeward march instead of continuing to pursue careers, only such old-time feminists as Carrie Catt decried the sentiment. They still thought it foolish to expend the business woman's type of brain on the kitchen.

But as a matter of fact home-keeping is already offering a fertile field for superior intellects. The scientific approach to problems of home management is raising the vocation of housewife to the dignity of a profession. And because of its social significance in any plan for national recovery, the successful operation of a home as a cooperative economic unit represents a more valuable contribution on the part of women than the releasing of their energies into the business world. And during the coming years of stress, inevitable while a new social order is being established, one of the greatest factors in the preservation of stability—morally, socially and economically—will be the housewife steering the American home clear of the many shoals now threatening to swamp it.

STATES' RIGHTS AND DIVORCE

By JOHN GILLAND BRUNINI

OCCASIONALLY the press has centered attention on the scandals arising from the loose and farcical methods through which citizens of the United States have obtained divorces both in foreign countries and within our own borders. News gatherers, however, have been mainly interested in reporting fact or gossip, although at times exposures of scandals in connection with "divorce mills" are graphically described. Rarely are the legal aspects indicated in such stories and no mention is made of the fact that the court actions involved have been largely instituted by persons originally foreign to the jurisdiction of the court. The fundamental duty of government, be it federal or state, to protect its citizens' individual rights is never stressed. There is no, or only slight, indication that in the matter of divorce the scandal really originates in the evil of one state adjudicating or abrogating the contractual rights of citizens not properly under its control.

Obviously many divorces are secured after both parties have agreed to them beforehand. The journey to Reno or to Hot Springs, Arkansas, or to some more convenient city in a state whose laws permit varying degrees of expeditiousness and freedom from publicity, is made by husband or wife. Each has amicably, or otherwise, reserved beforehand those rights he or she wishes to preserve. The court merely puts a legal stamp on what has essentially been a private understanding. Yet these courts make little distinction between such cases and those which are brought in contravention of the wishes, or without regard for the rights, of a defendant. That many abuses have been perpetrated under this free and easy system is a matter of record in the courts of many states with more stringent divorce laws. The greater and more tragic record is written where it cannot be read—in the lives of the victims.

How jealously the individual state safeguards the rights of its citizens is often evidenced. It even goes further and protects the rights of the citizen of another state who is within its confines. Why then is the commonwealth so supine in the matter of protecting its citizens when their rights are first jeopardized and later disregarded by the courts of another state? The answer is

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that, perhaps contrary to generally assumed opinion, they are not completely indifferent. Indeed they have often been vigilant. But the sad fact is that their proper jurisdiction and power is not always invoked. The state through its courts does nothing unless it is invoked. It is not invoked either because the interested party is ignorant of this possibility or lacks the financial means to institute the necessary legal proceedings. If the latter is true, and sadly enough it frequently is, the situation lends weight to the accusation that the courts are at least somewhat removed from the poor. Nevertheless it remains a fact that a divorce, which has been granted to a man or woman who has gone through the farce of establishing residence in Nevada, or some similar state, is almost inevitably declared invalid by the courts of the state where the plaintiff originally maintained citizenship.

The citation of a specific case may better indicate some of the many aspects of this situation. Mr. Johnson, after a period of separation from his wife, wishes to remarry and must first get a divorce. He approaches Mrs. Johnson with a demand that she sign papers in an agreement by which she will renounce all claims on him, in return for which he will merely make provision for the financing of his three children's education. Mrs. Johnson refuses to sign. Both are citizens of, and were married in, New York State where the grounds of divorce actions are limited. Mr. Johnson goes to Arkansas to free himself not only of his marital obligations to his wife but even, if possible, of his parental duty to support his children. Arkansas requires a residence of only two months before the commencement of a divorce action and three months before final judgment. It is not necessary for Mr. Johnson to intend at any time to make Arkansas his permanent home. Indeed he may absent himself from the state for six weeks or two months on "a visit" without affecting the new residence status once it has been established. Arkansas's statute requires proof either that the grounds of divorce occurred in the state or, if out of the state, that they were a legal cause of divorce in Arkansas. It further provides that, in pronouncing on the validity of the cause of divorce, the laws of Arkansas are to govern exclusively and independently.

Mrs. Johnson is served with a copy of the complaint. She must go to the trouble and expense of appearing in Arkansas either to resist her husband's charges in toto or to contest the jurisdiction of that court. Otherwise she can only allow judgment by default to go against her there and to attack the divorce decree when it is attempted to be enforced in New York. If Mrs. Johnson, it is important to note, adopts the first remedy and appears in Arkansas, the court there will through her appearance have obtained proper and uncontestable jurisdiction both of her person and the subject-matter of the suit. She must in those circumstances defend herself against the charges for divorce as best she can. And incompatibility, or mental cruelty, is so easily proved!

Mrs. Johnson actually has no money to go to Arkansas nor to institute legal proceedings anywhere else. Mr. Johnson procures his divorce and is in no danger of his wife or children enforcing any legal claims against him unless she can later find the funds to do so. For the divorce remains contestable in New York, and she or her children may at any time move through its courts to upset the Arkansas decree and regain her or their property rights. Yet Mr. Johnson may return to New York without even the impairment of any of his citizenship rights in that state. Certainly he gives no suggestion to election officials when he registers for voting that his resident status has been affected in the least. Obviously it has, or else the Arkansas residence, is renewedly labeled as fraudulent.

What has happened in Mrs. Johnson's case? Her marital rights, assured to her by New York State, have been completely disregarded by the court of a sister state. Were Mrs. Johnson a woman of means she could have petitioned the State of New York to protect her. She could not have prevented the divorce in Arkansas, for the courts of New York have no restraining power over the courts of Arkansas. Had she acted promptly she could have brought an injunction in New York against Mr. Johnson's prosecution of his divorce action. Nevertheless he, avoiding personal service of a summons to appear in New York, might yet continue with his Arkansas suit. He could further defeat her rights by placing his property beyond the jurisdiction of the New York courts unless her lawyer was clever and prompt enough to anticipate this by further court injunctions. Evident in all these proceedings are the many loopholes through which a callous spouse may escape his marital responsibilities.

That New York in the Johnson example, or any state of original residence of the parties to similar divorces, regards the divorce granted by a sister state as one whose validity cannot be recognized, is founded on precedent written both in statutes and in many judicial decisions. The common ruling in the lower courts and the state courts of appeals is that a divorce granted in any state according to its laws, by a court having a jurisdiction of the cause and of *both* parties, is valid and effectual everywhere. *But* a divorce, obtained by a person legally domiciled in one state who leaves that state and goes into another solely for the purpose of obtaining a divorce and with no purpose of residing there permanently, is invalid. The state of bona fide residence may, immediately or at any time when it

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is so petitioned, forbid the enforcement within its borders of a decree of a divorce so procured. It is interesting to note that the essential premises on which these decisions have been rendered lie in the unique status the courts give the marriage contract. For it differs in that other contracts may be modified, restricted, enlarged or entirely released upon the consent of the parties to them. But with marriage, the relation once formed, "the law steps in and holds the parties to various obligations and liabilities."

Thus a wife in New Jersey was restrained from proceeding with a suit for divorce which she had instituted against her husband in South Dakota, because "there is no doubt that she went to South Dakota, for the express purpose of instituting a suit to obtain a divorce." A wife in New York was empowered by the court to restrain her husband in Florida from carrying on an "inequitable, harassing and vexatious suit" in another jurisdiction. The New York court, although it disavowed any intention of a right to interfere with and control the course of proceedings in other tribunals, ruled that, through the authority vested in courts of equity, all persons within the limits of its jurisdiction may be restrained from the institution of acts which, contrary to equity and good conscience, will work an injury to others. A man, resident in Rhode Island, who first petitioned for divorce there, then in face of a cross divorce petition from his wife sought to abandon his suit in order to file another suit in another state, was enjoined by the court from proceeding in any other jurisdiction.

Such decisions of the states' courts have been concurred in by the Supreme Court of the United States. The power of a court of equity to enjoin a person, of whom it has acquired jurisdiction, and restrain him from the institution of the prosecution of an action in a foreign court, is well recognized. This is the basis on which Mexican and other foreign divorces have been declared nullities. It is as well the basis on which divorces, where residence is only nominally established, are voided. In delivering an opinion in a case of this kind, Chief Justice White declared: "That marriage, viewed solely as a civil relation, possesses elements of contract is obvious. But it is also elementary that marriage, even considering it as only a civil contract, is so interwoven with the very fabric of society that it cannot be entered into except as authorized by law, and that it may not, when once entered into be dissolved by the mere consent of the parties. It would be superfluous to cite the many authorities establishing these truisms."

This same decision embodies further principles of law. It illustrates the fact that all efficacious power on the subject of divorce will end if a state may not forbid the enforcement within its borders of a decree of divorce procured by its own citizens who, while retaining original domicile therein, have gone into another state to procure a divorce after fraudulently establishing a temporary residence. This must be recognized if it is conceded that such a person may, whenever he chooses, go into another state and, without acquiring a bona fide residence there, obtain a divorce. But the real point at issue is the menacing possibility of destroying all substantial legislative power over the maintenance or dissolution of marriage contracts. For the examples of such states as Nevada and Arkansas can conceivably be followed by every other state in the union, the courts of each abrogating the marital contracts another has sanctioned. A halt must be called somewhere and the only invokable power is that of the commonwealth. For the Constitution of the United States confers no power whatever upon the government of the United States either to legalize or dissolve marriage in the state. If the individual state has not the legislative power to protect its citizens in their contractual rights, that power is vested nowhere. This would be but a declaration that in a necessary aspect government has been destroyed. For this would be the resulting situation should it be held that a power of local government vested in the states when the federal Constitution was adopted had been lost to the states; and not only had it been lost to the states but it had not been vested in the federal government. Such an anomaly must inevitably exist if each state is endowed, as a consequence of the adoption of the federal Constitution, with "the means of destroying the authority, with respect to the dissolution of the marriage tie, as to every other state, while having no right to save its own power in the premises from annihilation." The Supreme Court of the United States obviously decided that to permit such a state of affairs was to invite chaos and a destruction of the very fundamentals of government.

Patently, then, there is in the Reno type of divorce a scandal affecting principles more basic than those smirked over by the gossip columnists. Nevada has adhered to her divorce laws admittedly because they provide good business. Arkansas and other states have lowered the time required for the establishment of 'legal residence" and set even laxer terms for the maintenance of that residence. Not cut-throat competition but a race to make easy divorce easiest is clearly indicated. Meanwhile there is in the entire situation an insidious undermining not only of the rights which a state should guarantee its citizens but of states' right themselves. The evil is there. It can readily be imagined that the present trend may force the gradual collapse of states' rights or force federal legislation to cut out a cancerous menace to them.

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LIVING ENDOWMENT

By ANDREW CORRY

WHY DO not more of the brilliant and able young Catholic laymen who are embarking on the career of a college professor join the faculties of Catholic colleges? That question has been asked often during these past few years, especially while lay leadership was being discussed, because it is a timely searchlight on one of the specific problems of "the lost leadership."

In 1933 there were 229 Catholic institutions of higher education (exclusive of seminaries) for men in the United States, 87 of these being listed in "The World Almanac" for 1934 with the principal universities and colleges of the country: and among them there are doubtless a good many that would welcome a greater participation in their work by lay professors. In the congenial atmosphere of a Catholic college these men should find a stimulus and inspiration for the best work, redounding not only to their own credit but adding luster to the Catholic college as a vital centre of culture. Why, then, do well-disposed young laymen hang back? Whatever other causes might be advanced to explain it, this important and I think determining factor can be isolated and weighed: the intolerable financial sacrifice imposed upon them by the policy of living endowment.

In order to understand the meaning of that unusual term, the reader must first understand something about the fundamentals of finance by which any college subsists. A college derives its essential financial support from three sources: tuition and subsistence fees from students, donations or charitable gifts, and endowment (interest on moneys invested for the college, rent on land or houses deeded to it, etc.). Above a certain minimum that can be regarded as fixed and almost invariable, the amount of financial support that is essential varies according to the size of the enrolment and staff, the location and size of the grounds, the size and number of buildings, the amount and kind of equipment, and the fixed charges for interest, taxes, insurance, upkeep and replacement.

Now, over 70 percent of the 229 Catholic institutions, or about 28 percent of the 87 principal Catholic colleges, have an enrolment of 200 students or less. The financial requirements of a college having an enrolment of about 200 students are, therefore, of interest.

Here are some figures taken from the records of several small colleges and composed into the modest current-expense statement of a typical college teaching and boarding 200 students in four buildings of modern construction and moderate size:

Twenty instructors	$ 50,000
Library and librarian . . .	5,000
Museum	500
Departmental budgets, laboratories	6,000
Heat and light	5,000
Maintenance and repairs . .	5,000
Service (engineer, superintendent, janitors)	6,500
Boarding establishment . . .	68,000
	$146,000 Debit
Tuition from 200 students . .	$100,000 Credit

Such an institution requires either a donation of $46,000 each year or an endowment of about $1,200,000, if it is only to carry on the rather meager existence adumbrated in that bare statement of its annual running-expenses. Additional moneys from extra gifts or endowment would be necessary to provide the moderate program of extracurricular activities—athletics, dramatics, forensics, music—that are nowadays quite properly regarded as an integral part of the complex of experiences known as a college education. And as a similar financial analysis is carried on up into the next type—the college with an enrolment of from 200 to 500, comprising about 44 percent of the 87 principal Catholic colleges and universities —the necessity for endowment remains no less pressing. Even the 28 percent of the 87 having an enrolment of over 500 is not free from the nightmare of endowment. That is the one element which can insure the permanence, the stability, of a college

> Till usury is no longer and interest is unknown,
> And fees are paid in garden-truck, and credit's but a stone.

It is an element which the college-accrediting agencies never tire of emphasizing when they rate and accredit a college. In 1932 there were 107 American universities and colleges endowed with $2,000,000 or over and but 3 Catholic institutions were of the number. In the overwhelming majority of Catholic colleges the endowment totals at much less than $1,000,000. A substitute was found for the lacking cash—the living endowment.

A substitute for cash endowment can be rendered out of two items in the specimen statement of college accounts given in a foregoing paragraph. The salaries for the instructors and the college servants can be cut. The mean of the instructors' salaries is $2,500, equivalent to the

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low-average salary for an assistant professor in most non-Catholic institutions; and $2,200 for a service-staff foreman and superintendent of buildings and grounds, $1,800 for an engineer, and $1,250 each for two janitors, are almost the minimum wages for employees of those classes. In Catholic colleges more readily than in others, these expenses can be cut and, in effect, an annual donation gathered from the staff: to the amount of $36,500 in our hypothetical case, by paying the professors $900 each (usually the salary of a clerical professor) and the service men $500 each.

The saving thus effected has been called the "living endowment." It is a sacrifice offered by Religion on the altar of Education.

Though the policy is strongly deprecated by those who insist, with some show of good logic in view of the American conditions, that collegiate education is a business after all, and a business is conducted only at grave peril (sentimentalizing the relations that should exist between professor and pupil and pauperizing the beneficiary of the charity) on "sacrifice principles" but should be conducted on the regular basis of *quid pro quo*, the policy of living endowment is above such criticism and is based on a higher, otherworldly conception of responsibilities with a logic of its own, the logic of divine love which informs Christianity.

Approval of it is sometimes voiced by those who do not understand a high supernatural motivation. A liberal rabbi well known in American Jewry for his modernistic theological tendencies once praised living endowment for its social values: "There should not be any financial dependence on the dead past, dependence that wraps the germ of progress in a cocoon spun out of codicils: every endowment should be a 'living endowment,' the care and concern of each generation for its own problems."

Within the ambit of a more mundane experience on the one hand and a less socialistic one on the other, however, living endowment was seen to be arithmetically plausible. Accordingly, it has been accepted by some if not all of the accrediting agencies as the effectual substitute for a certain amount of interest-bearing investments or rent-paying houses and lands. Thus it tided the Catholic college over an accreditation crisis by bringing within the category of requisite endowment the non-existent cash equivalent to the amounts sacrificed by the professorial and service staffs. And it fixed the living endowment college in the habit of day-to-day economic planning.

The hardships endured by a college working under such a sytem can easily be imagined, especially when it is ambitious to reach out after larger usefulness and progress in those fields wherein clerical professors do not happen to be available and the layman who is a specialist is turned to. A recent case illustrates how the policy can impede work which the college desires to forward. A young foreign scientist applied for a vacant teaching post in a small college near an area where a baffling medical problem is localized. Earlier successes which had already given him an international reputation gave promise that in this field his unique technique would quite possibly yield significant results, with great appreciation for everyone forwarding the enterprise. The college needed a teacher in the specialty that he could supply, and he desired to be attached to the staff of a Catholic college. But the policy of living endowment left the college with wholly inadequate funds—and the scientist had to go elsewhere. The work will be done, but the college has suffered in its aim to make itself, in that respect, a vital cultural center.

The policy of living endowment closes the Catholic colleges which practise it to those lay professors who are unable to make the financial sacrifice entailed by it. Sometimes they are unwilling to make the financial sacrifice when they see that it does not fall equally on everyone in the college; within a recent period while the living endowment was utilized in one small college to make up the annual deficit, the athletic coach was paid five times the salary of the professor of philosophy. Generally they are willing to tolerate, as the professors in most American colleges tolerate, a situation which appeals alternately to their sense of humor and their spirit of ungrudging generosity; their difficulties lie on a more practical basis.

The younger men without private income quickly see that the meager salaries which are a feature of the living endowment system will not provide for the needs of their families. They contemplate a future which their genteel poverty would make darker for their children than for themselves. Granting that their clerical colleagues can afford the travel, the amenities pleasing to a cultivated taste, and the books that they need, with the meager salary (supplemented at times, it must be remembered), that salary will do far from enough for the layman and his dependents. Thus the lay professor finds that in these circumstances living endowment means for him a decaying career. If he is able and brilliant he is less than likely to accept it but will take his talents to other places where the compensation received is not under such restrictions but sorts better with his abilities.

It would be the augury of a happier day for lay leadership in Catholic collegiate education when living endowment is replaced by cash endowment. Its hastening would be an excellent aim for Catholic Action.

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LAKE SACRAMENT

By PETER MORAN

FOUR miles and more from the ramparts of Fort William Henry the winding road followed the lake, and fell into Dunham's Bay. Across the bridge a lesser road trailed through the pines to Assembly Point where Methodist culture camped for the summer. Buck Mountain looked down on the educational scene. The Assembly passed out of the picture, long before the elder Chautauqua gave up the ghost to the ether of the radio.

Youngsters with fish poles and strings of bullheads crossed the log gangway. Underneath, Joshua's Creek paid grudging tribute to Lake Sacrament, creeping through lush lands with water-lilies smiling in their sunken garden, hedged by spears of guarding cat-tails. By the roadside the youngsters in turn stretched upon their bellies, like recruits to Joshua's army, and drank deep from Jogues's Well. They did not know that its legend of Mohawk baptisms by the discoverer of the lake was made to order for campers' consumption. The spring was shallow compared to Jacob's Well dug down a hundred feet in Sichar, but its waters were cooler than Samaritan jugs—flowing from the rock struck by some Moses's spade, when the road cut its uneven way for early settlers.

Not far from the knoll where the English mounted cannon to intimidate the French, a colony of Spiritualists peered into the *umbra mortis*. Every now and then, especially after war, Spiritism experienced a revival, and the Civil War was not far in the background. Seances called up shades like bell-boys paging salesmen: "Call for Mr. Ananias!"

Souls in purgatory have no long-distance telephone, no information desk to satisfy the curious. Only silly Catholics seek to learn the future from fortune-tellers, palmists or a pack of cards; their desire for hidden knowledge is about the living, not about the dead. Catholics have concern for the departed, but no curiosity. Prayers succeed where spiritism fails. The sceptics had no fear of ghosts or shadows when passing Fenwood with flickering lanterns; the "natives" were too busy farming or boarding summer visitors to bother about spooks. Life was so drab along the hillsides that folk-lore never grew. Almost of a sudden the colony vanished like goblins in the dreams of night.

Half way along the road the Monastery bell sang its summer Angelus. With a placid lake, you could hear it miles away; French Mountain was its sounding board. Part of the Monastery's wooded and rocky domain was purchased from an early settler, old man Lockhart. Scotch by blood and birth, he drove hard bargains; only once was he bested in a deal; that was when Ulysses Bates swapped a pair of boots and a shotgun for the flat-iron of land created by the new road which balked at the old climb around the mountain. There Ulysses built his cabin. Today the modern highway swings away from Jogues's Well to chisel through a granite gorge for the sake of higher mathematics.

Old Lockhart was full of Scotch Presbyterian prejudice. The nearby Angelus was no music to his ear, centuries of antipathy lodged in his system, his lowland inheritance was not lost in the foothills of the Adirondacks. He objected to Catholic neighbors, but not to their money; years of contact with the Monastery did not lessen his bigotry. Hatred of Rome shut the door of his mind. Given a somber robe, with his long face and longer beard, his gauntness needing no make-up, he would have resembled the Reformer better than the actor who personified John Knox in "Mary of Scotland."

Archibald Tubbs was different. Everybody, even his wife, called him "Mr." He had none of the prejudices of his gaunt neighbor; having no religion, he had preferences for none. Greek and Roman were alike to him. You wouldn't call him atheist or agnostic, yet none knew what he considered himself. For a man brought up in the "bush" he was not uncouth. With a stubble beard, like David Harum he liked horses, and he liked liquor; he liked it stiff and he liked it straight, and favored the cask in the village apothecary that associated with barrels of linseed oil and turpentine. Mr. Tubbs had his good points; the natural virtues thrive in the mountains. His superlative profanity was: "By Judas!"

Mrs. Tubbs was pleased when their only son "kept steady company" with a maid from Poughkeepsie; there may have been the hope that a wife would keep Abner sober and steady; no objection was voiced when Abner "turned Catholic," the maid made that a *sine qua non*. It turned out to be only a sommersault. Catechism in a Tubbs encountered thorns and thistles; numbered among the parish lapsed until his demise, Abner joined Archibald under the non-sectarian cedars.

Mr. Tubbs had long tenure as watchman of the Monastery from Labor to Independence Day. A new prior sent him a dismissorial letter. Tubbs was hopping mad, and though he had locked horns with old Lockhart, joined him in bombarding "Babylon." Besides the Angelus, the bell tolled hours for rising, refectory and recreation;

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and a single tap for silence closed the day. A villager at the bar of the Carpenter House, where Tubbs was having a final night-cap, heard the stroke and asked: "Mr. Tubbs, what's that 'ere bell ringing for at this time of night?" Archibald quaffed, and answered, "Eating again, by Judas!"

Catholicity reaped small harvest along Lake Sacrament. Protestantism had roots that held like the gnarled cedars clinging to the inhospitable rocks and, like the cedars, years showed little growth. It was much the same story all through the Adirondacks, where abandoned churches stand like monuments to other days. Tripps and Tubbs, Lockharts, Stubbs and Crandels have their gravestones in little acres here and there along the hills. "Captain" Crandel sailed into Rome upon his deathbed. Another pioneer never dreamed that his son would become a Catholic.

The Church lost as many as it gained. The Monastery laundress late in life married a gruff farmer from French Mountain. It was the second venture for the twain; being widow and widower, freedom favored them; there were no canonical impediments of "mixed religion" or consanguinity; there couldn't have been much affinity, as the sequel shows. To make their nuptials invalidly secure, they were united by the Presbyterian minister, on the very day the "Ne Temere" became effective, Easter, 1908. It may have been the first case of defiance against the decree. Soon the Court House severed them, and both drifted away from the fold.

On the way to Ticonderoga, where another and stronger fort was built, when Lakes Champlain and Sacrament were pathways from Canada to the Hudson, Elephant Mountain looms up like a giant pachyderm with its trunk in the water. At the tail of the mountain a settlement depended for existence on small farms and summer boarders. The only Catholics were the Carrolls, and the Coopers whose children fell away from the Church; all the Cooper offspring had been baptized at Whitehall, their forebears footing over Hogback for the christenings and an occasional Mass.

Thirty-five years ago, a chapel dedicated to the Blessed Virgin was built alongside the graveyard, where the narrow road loiters out to Land's End. Journey's End accommodates all pilgrims of every faith, and none. (Other chapels now raise their crosses along Lake Sacrament.) The chapel's dedication was followed by the baptism of a French Canadian housefull of children; their home was next door to the saw-mill. The eldest, Hector, did odd jobs at Hulett's Landing. Grandpère Hector had been a lumberjack somewhere beyond Three Rivers. The celebrant of the ceremony met Hector on his way to work.

"Hector, you will be baptized tomorrow."

"Yeah."

"You must go to Mass on Sundays after your baptism."

"Yeah, that's why I hate to git baptized."

It must be recorded here that the reluctant neophyte became the father of a family, and motors them to Mass over the macadam road that climbs up and hurries down to Whitehall, when Assumption Chapel locks its door on Labor Day.

* * *

In the shadow of French Mountain the scholastic quiet of St. Mary's of the Lake is broken by the exodus of scholastics from the university. The silent bell rings again, as it has rung for more than half a hundred years; feet that hastened at its call walk no more; heads that bowed to its Angelus await the trumpet sound. Mary's name is on the bell—a Latin dedication is inscribed on its bronze mouth. Mary's name is on the sundial: "Sub Invocatione Sanctae Ad Lacum" telling its admonition to young and old:

Fugit Velociter Hora
Vigila Ora Labora.

It's a long time now since Charles Warren Stoddard honored his students at the university by spending a holiday at St. Mary's of The Lake. He complimented the Fathers, because there was no attempt at landscape architecture, no formal gardens, no barbered hedges—only the wildness of the woods. The scholastics were pleased. Why rake up last year's autumn leaves? Better soft carpet paths. Why whack away at underbrush? Nature bleeds, heals, and grows again. There may be something in "Let nature be!"

When summer becomes a memory, rampant huckleberry flash their foliage blood shot through the saffron of white birches, sumacs blush when touched by frost, cedars dull their olive green, maples lift their crimson banners on hillsides all around; new vistas reveal Lake Sacrament below a field of silver for a golden great *Fête-Dieu*. Silence falls, until winter sweeps across the buried ramparts of the Fort.

Perhaps it was the sylvan silence broken by the bell that urged Stoddard to pay his tribute to the Angelus:

At eve, with roses in the west,
The daylight's withering bequest,
Ring prayerful bells, while blossom bright
The stars, the lilies of the night;
Of all the songs the years have sung us
"The Word made Flesh hast dwelt among us,"
Is still our ever new delight.

Ave Maria.

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CHAUCER'S PLACE

By CRAIG LA DRIERE

A CIVILIZATION carries in itself, like every other thing, the germ of its decay; and its heir is generated, in the fever of a decadence, from this germ. Only unusually does the world know when this process is going on, for it is normally discovered that a culture has died only when the maturity of its successor forces an astonished perception of their difference. The obsequies of a civilization are rarely immediate.

But in the fourth century the people who came up out of the catacombs were consciously committed to rebuilding the world. This did not mean precisely creating a new culture, for the first problem was whether the new world should have any culture at all. One must be a Christian; could one be a Ciceronian too? The question was still being asked when the barbarians came. After that there might be difference about the intensity of legitimate devotion to books, but there could be only one opinion of a capacity to read. The Church spent the five hundred years teaching wild Europe its alphabet.

We will never know how a pure union of the classical tradition with the Hebrew and Christian would result, for when the two had come together the blood of both was changed. The barbarian had not been assimilated; it was he who had assimilated. The civilization of the twelfth century was a synthesis of three discrete elements, classical, Christian, barbarian. Since no barbarians have come again, the atom of our blood remains a compound of the same three elements. Each age's problem is to find its emphasis; and the test of all solutions is their harmony.

To understand ourselves, therefore, we need the Middle Ages. And their harmony is in itself absorbing. It is arranged with aspects of everything, and modulated from the *contemptus mundi* of Saint Bernard to Aucassin's "En paradis qu'ai je à faire?"

Properly, about the middle, is Chaucer, our medieval soul speaking English.

This little *beau sir,* with his rosary in his hand trotting about the country, or at his window where he lived, as a poet should, in the city gate over a street, missed nothing. In the morning he heard the carts begin on the stones, and the people and the things in the street, and the birds; at night if a late rumble came at the gate, he listened to that, stopping his reading; and one night, to Jupiter's eagle. Keeping his eye on the ground, as if he were looking for a rabbit, he knew as well as the eagle how a good view is to be got of the whole world. It is all in his poetry; everyone you meet in a long exploration of that world will be familiar if the "Canterbury Tales" are familiar, because together Chaucer's pilgrims are medieval man. Chaucer himself is nearly the foundation-type, and he is everywhere in his book.

But more than that. Chaucer's success in making the medieval synthesis was greater than Dante's, for Dante is far too individual to be essentially representative. This will make Dante a better poet; but that is immaterial, for Chaucer's is also good poetry. Dante by being individual becomes universal; Chaucer is not universal in that way. It is, though a conditioning accident, an accident that Dante is medieval; but Chaucer might have been sent out under command to compress his age in words. Dante would not have written

> "Sin I fro Love escaped am so fat;"

but Chaucer could also say, for Fortune,

> "Thou pinchest at my mutabilitee,
> For I thee lente a drope of my richesse,
> And now me lyketh to with-drawe me,"

or,

> "Your eyen two wol slay me sodenly,
> I may the beauté of them not sostene:
> So woundeth it throughout my herte keene."

The spirit of Chaucer's, as of all great poetry, is eternal; but its body is medieval. Dante is all eternal.

Still, Chaucer's adjustment of the classical and the Christian to the barbarian is more the modern world's than Dante's is. This, too, is the consequence of their special characters as well as of chronology. Dante is one of those beings who, because they are superior to whatever forces of environment the world musters against them, find it possible to saturate their souls with the most petty things of their age and place, remaining themselves pure. It is the opposite with Chaucer. So far as he is personal he is normal; and so far as he is the normal fourteenth-century Englishman, he is that kind of medieval which was to become the modern. He embodies, in fact, the germ by which that medieval culture died and from which ours was born.

It is not only than Dante that Chaucer is more modern. He is more modern than Spencer, for Spencer has the Renaissance between him and poetry, and it gets in our way when we read him. He is more modern than Milton, for Milton tried to suppress his barbarism; and more modern than the Romantics, who tried to suppress everything but barbarism. It comes to this: Chaucer, one of our greatest poets, is also, with Shakespeare and Dryden and Pope, one of the most modern of our great poets.

Crabapple Tree

The place ran wild. I came there without quest,
A pensive rambler down an idle road;
But what I found was fire in the breast,
Ambers of autumn over fields unmowed.
The farmhouse leaned, a derelict abode,
The shell of an old dream long dispossessed;
But out beyond the barn a brightness glowed
And I, responsive to its strange behest,
Made gentle trespass through the tangled grass
To where, past ruined plot and tumbled frame,
Crabapple boughs uprose, a leafy mass
Of reds and saffrons like a living flame.
Long, long I gazed there, glad that beauty kept
One bright torch burning where an old dream slept.

CLIFFORD J. LAUBE.

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SEVEN DAYS' SURVEY

The Church.—Mass in beautiful Palermo Park, north of the city of Buenos Aires, formally opened the International Eucharistic Congress, October 10. * * * In a recent letter His Excellency the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, announced that the Holy Father is much pleased with the work being done for the spiritual welfare of Catholic youths in C.C.C. camps. * * * Sixty thousand men, former combatants of twenty nations, assisted at a Mass for peace at Lourdes last month. Fourteen bishops distributed Holy Communion to 30,000 men. * * * Xavier University of New Orleans, the only colored Catholic university in the United States, reports this fall a record enrolment of almost 500 day students and several hundred students in extension courses. * * * Under the presidency of the Most Reverend Donald Mackintosh, Archbishop of Glasgow, 2,000 teachers of the Glasgow Archdiocese have formed a new Catholic Teachers' Guild with Saint John Bosco as their patron. At the inaugural meeting of the Guild Archbishop Mackintosh blamed bad housing for much of the present decline in home life which made the teacher's duties even more important. * * * Ten thousand farmers of the province of Lower Austria assembled at the shrine of Mariazell in the Styrian mountains with President Miklas of Austria and several bishops and prelates to pray for Engelbert Dollfuss. It is said that a street or square has been named for the late Chancellor in every Austrian village and town. * * * The National Bureau of the Society for the Propagation of the Faith has compiled figures that show that 1,533 American priests, scholastics, Brothers and Sisters are laboring in foreign mission fields. According to a study of the American Irish Historical Society of New York, two-thirds of the living American Catholic bishops are of Irish birth or descent.

The Nation.—A "federal," traditional enemy of the hill people of North Carolina, was thrown into the jail at Rutherfordton, county seat of Rutherford County. He was charged with sedition and proposing to furnish money for a revolution against the United States government. He was identified as a conciliator of the National Textile Relations Board. Indications were that the incident would not be another Sumpter. * * * The United Textile Workers were the first large group to accept President Roosevelt's proposal for a period of truce in the struggle between employers and labor organizations. They agreed specifically to a truce for six months, during which they will abide by findings of the National Textile Labor Relations Board and the National Labor Relations Board. * * * After the announcement that Colonel Lindbergh had identified the voice of Bruno Richard Hauptmann as that of the man to whom the $50,000 ransom was paid for the Colonel's already dead son and the finding by the police of a new witness who had seen Hauptmann near the scene of the kidnaping on the night the crime occurred, a grand jury in New Jersey indicted Hauptmann for murder. * * * President Roosevelt in a letter to director Robert Fechner of the Civilian Conservation Corps indicated his desire for the indefinite continuation of the Corps. "This kind of work," President Roosevelt said, "must go on." Mr. Fechner in a report to the President had stressed the value of the work done by the Corps in fighting extensive forest fires during the summer and in improving the national forests and other drought prevention measures. * * * Two favorable business indications for the nation were seen in the federal revenues being $271,000,000 ahead of a year ago and a greatly increased demand for silver change, a larger demand than at any time since December, 1929. The latter sign usually points to increased velocity of business.

The Wide World.—The formation of a conservative government under Premier Lerroux resulted in armed uprisings throughout Spain (see leading editorial, this issue). Fighting appears to have been most severe in Madrid and in the provinces of Catalonia and Asturias, where socialistic organizations of factory workers and miners attempted to effect a revolution. Priests and nuns have been massacred and many churches burned. The total number of dead will probably exceed 600, and thousands of minor casualties have been reported. A declaration of Catalonian independence was frustrated when soldiers crushed the movement. It soon became apparent that the government would be able to control the situation. * * * Speaking to a huge throng in Milan on October 6, Premier Benito Mussolini hailed the advent of amity between France and Italy as a step toward peace under which alone the social reforms needed can be carried out. Permanent supervision of industry by the state is undesirable, he said, but under existing conditions the corporate state as built up in Italy alone can solve social problems. * * * Under President De Valera, Ireland is making a determined effort to live according to a planned economy. The importation of staple foodstuffs—flour, oatmeal, bacon—is prohibited, and the domestic product is sold at "guaranteed prices." Shoe and clothing factories are being developed; even foundries and tire factories have been established. In this way the government hopes to effect a real economic autonomy. Since the British market for meat has been closed, the cattle men are being partially subsidized, but it is hoped eventually to turn their lands into grain, tobacco and sugar beet farms. * * * It was reported that Bishop Bernning, of Osnabrück, had endorsed the Hitler government during the elections of last summer. A reliable source now furnishes the information that His Excellency expressed no such view, but that the statement had been attributed to him by a Nazi journal without justification of any kind.

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Is the NRA Constitutional?—As Monsignor John A. Ryan pointed out in THE COMMONWEAL last week, no one can say whether any of the national recovery legislation violates the Constitution until the United States Supreme Court has spoken. Now two east Texas oil companies and a New York bondholder have brought suits that eventually led the Supreme Court, October 8, to agree to pass for the first time on the constitutionality of certain recovery measures. The Panama Refining Company and the Amazon Petroleum Corporation have challenged the validity of the oil production control provisions of the code for the petroleum industry. The Federal District Court for east Texas upheld their contentions, but this decision was reversed by the Fifth Circuit Court of Appeals. Norman C. Norman of New York, holder of a $1,000 Baltimore and Ohio bond with the usual clause for payment of interest in gold, on February 1, 1934, presented for payment a Baltimore and Ohio coupon calling for $22.50 in gold. When he was tendered that amount in currency he demanded $38.10 in currency, which he claimed was equivalent to $22.50 in gold at that time. He brought suit in the New York Supreme Court to collect the larger amount as rightful interest and won his case. This decision was upheld by the Appellate Division and the Court of Appeals in New York. The United States Supreme Court at the same time refused to pass on the constitutionality of the legislation prohibiting the hoarding of gold.

Too Many Deans.—The recent World Series was one of the most dramatic in American baseball history. Fooling most of the sports writers, Detroit under the scrappy and intelligent Mickey Cochrane led the American League from July to the finish. Despite the sterling work of Goofy Gomez, who won twenty-six games for the second-place Yankees, the Tigers literally won in a walk. An early season injury to Earl Combs and the much-lamented decline of Babe Ruth had much to do with the Yankees' lack of opposition. In the National League the 1933 World Champion New York Giants with Hal Schumacher, Carl Hubbell and chubby Fred Fitzsimmons in real pitching form were on top from the start. The Cardinals under Fordham Frankie Frisch, aided by the folding up of the Giants' attack, came from nowhere to win the pennant on the last day of the race, when Dizzy Dean pitched his second successive shut out and his thirtieth victory of the season; his brother Paul (Daffy) won nineteen games. The World Series looked easy for the Cardinals at first as Dizzy pitched them to an easy victory the first game, but the Tigers came right back with a twelve-inning victory over St. Louis the next day, thanks to an even more impressive pitching performance by twenty-two-year-old Schoolboy Rowe. The hard fought series was in fact tied three times and was even all the way until the Cardinals slaughtered Cochrane's men by a score of 11 to 0 in the final game. Between them Dizzy and Daffy accounted for all four St. Louis victories.

Communism in Cuba.—A general strike which according to various sources has the purpose of overthrowing the present government was leading to widespread violence in Cuba. It was called by the Communist National Confederation of Labor, joined by a new radical group known as "Young Cuba." The latter, led by former Secretary of War Antonio Guiteras, enemy of the government of President Carlos Mendieta, is dedicated to an anti-imperialism campaign and claims to have more than 5,000 members who believe in direct action. Communist revolutionary technique of seeking to cripple the nerve centers of modern urban life, cutting off means of transportation of food and workers, and crippling water supplies and power plants, was being followed, but without much success. In spite of attacks on Havana street railways, employees stuck to their jobs. The same was true of taxicab drivers and milk-truck drivers. Although walkouts at light, power, gas and water plants had been called, the plants continued to be operated. More than thirty-five bombs were exploded in various parts of the Cuban capital city on the first day of the strike and at night there was sniping from roofs at police and scattered and irresponsible shooting by motorists who sped through the streets and evaded arrests. One of the important water mains was damaged in Matanzas and a bomb which exploded in a public school building in Havana did considerable damage to the building, without injuring anyone. Police and soldiers patrolled the streets of the island's principal cities. One passenger in a street car was shot by rioters and many woundings were reported, as the toll of the first day of attempted terrorism.

A. F. of L. in Convention.—The national convention of the American Federation of Labor in progress at San Francisco had, when this went to press, reported on and debated almost all issues of importance to working people. Perhaps the major theme of the convention was the controversy between the exponents of industrial and of craft unions. The present executive council apparently believes in preserving craft set-ups with provision for coordination of the distinct unions in dealing with a single employer. One well-received proposal called for a single bargain and contract between an employer of several unions and the correlated group of the unions in the plant. Francis Gorman spoke for a merger of the six needle-trade unions and claimed to be uninterested in the effect of such a move on the vertical-horizontal question. John L. Lewis, boss of the United Mine Workers, was working for industrial unions in mass production industries. He was leading a fight to enlarge the executive council of the A. F. of L. from eleven to twenty-five in order to break the dominance of the "old guard." The building trades were split in the biggest internal and jurisdictional fight of the convention, the reentrance of the "triple alliance" of carpenters, bricklayers and electrical workers being opposed by the dominant unions already affiliated. The most decisive proclamations were for the thirty-hour week, the establishment of which will be the "paramount purpose" during the coming year of the federation's economic and legislative activity, and the enforcement of the principle that "only a majority can make a contract with an employer."

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The Catholic Charities Conference.—The twentieth annual meeting of the National Conference of Catholic Charities formally opened October 7, in St. Peter's Cathedral, Cincinnati, with a solemn pontifical Mass attended by more than half of the archbishops and bishops of the United States. More than 2,500 delegates from all parts of the country were expected for the meetings of the conference which closes October 10. On Sunday night Alfred E. Smith told a huge throng in the Music Hall that "lack of understanding is the basis of most objections to progressive social legislation." He commended the present housing program as "the extension of social justice." On the other hand Mr. Smith declared that "the relief of distress has ever been an essential part of the mission of the Catholic Church. We can, therefore, never think of turning over our entire responsibility to the state or any other agency." The Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, told the conference that "there is no doubt whatever that those who carry on the work of the Catholic Charities and of the Society of St. Vincent de Paul are the true successors of the deacons of the Early Church." Monday was devoted largely to the meetings of smaller groups which discussed character building, crime prevention, probation and parole, child care, the family and social justice among other subjects. Harold L. Ickes, Secretary of the Interior and Public Works Administrator, was to address the conference at the Netherland Plaza, Tuesday night, while Secretary of Agriculture Henry A. Wallace was expected to bring to these delegates in Cincinnati a message from Washington on Wednesday.

The Case of David Lamson.—On May 30, 1933, the wife of David Lamson, one of the executives in charge of Stanford University Press, was found dead in the bathroom of her home. Six months later a jury found the husband guilty of murder, and a sentence of death by hanging was imposed. The Lamsons were well known about the university; and since the evidence presented by the state was purely circumstantial, a great number of professors and other interested citizens undertook an investigation which led to their conviction that Lamson was demonstrably innocent. On September 10, 1934, the Supreme Court of California announced that the unfortunate man, who had occupied a death cell for one year, would be granted a new trial. Meanwhile the Defense Committee had prepared a pamphlet affording a "summary" of the evidence. Prepared by Professor F. T. Russell and Mr. Yvor Winters, with legal and other professional assistance, this is a really extraordinary performance in expository writing. The introduction is by Mr. Peter B. Kyne; the endorsements of a large number of citizens are appended. Reading it has led many in all parts of the country to reflect, quite apart from the question of the innocence or guilt of Lamson, upon the curious mentality which now seems prevalent among police and jurors—a mentality which is the product of ill-assimilated knowledge of erroneous psychologies and logic which violates the major canons of deduction.

For Preventing Crime.—Encouraged by success in cleaning up the kidnaping racket that seemed to be growing into a major field of operation of American gangsters, the breaking of the Lindbergh case and the tracking down of Dillinger, Attorney General Homer S. Cummings has called a national conference on crime to meet in Washington, December 10. The compact, mobile and highly trained operatives of the Division of Investigation of the Department of Justice have been greatly aided by new laws widening their authority and freedom of action, and their personnel has been expanded from 400 to 600. The purpose of the conference, according to Mr. Cummings, "is neither a federal program alone, nor a state program alone, but methods of effective cooperation in the sphere of crime prevention and criminal law enforcement among the federal, state and local governments, as well as the active assistance of all agencies, official and otherwise, which can participate in a sustained national movement to deal with the criminal menace." The annual toll of crime, besides the hundreds of innocent lives, has been estimated by Department of Justice officials at $12,000,000,000 or more annually, a sum exceeding the total of war debts owed to this country and equal to nearly one-half the federal government's total debt. Those invited to the conference are governors and other high state officials, and delegates from leading police agencies and from legal, medical, sociological, religious, patriotic and welfare organizations whose activities can be united both in the prophylaxis of the conditions creating crime and in aiding the prompt and effective prosecution of criminals.

Free Press.—At the thirteenth annual meeting of the New Jersey Newspaper Institute alarums were loudly sounded by several colorful members of the journalistic profession. Colonel Robert H. McCormick of the Chicago *Tribune* and the New York *Daily News* made a highly rhetorical defense of the freedom of the press and a well-rounded attack by implication on the policies of the present national administration. Proclaiming that never before has the freedom of the press been so endangered as it is today, he went on to say that "the preservation of the press is the preservation of the republic. In the breakdown of all republics we find one common factor, the elimination of newspapers." Elisha Hanson, Washington representative of the American Newspaper Publishers' Association, described the attack being made by the present government. He characterized the "propaganda machinery" in Washington as the most effective in operation anywhere. This machinery, he claimed, propagates only the edited news that the various department heads want to send out. Newspapers cannot rely on the news flowing freely from Washington "information bureaus" to give a whole picture of events, and efforts to get the complete picture are made so difficult that freedom of the press is genuinely reduced. On the other hand, James H. Furay, vice-president of the United Press, after picturing the "devastating" censorship in many foreign countries, said that "we ought to get down on our knees and thank God that we don't have press censorship in this country."

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Weekly Reminders.—A somewhat novel form of Catholic literary activity has been devised by the National Catholic Alumni Federation, Chicago branch. Each week a "Catholic Heritage Leaflet," one page in letter form, is prepared by the self-sacrificing persons who dedicate themselves to the task of writing "copy" in a form likely to catch the eye of the busy alumnus, mentally remote from his college days and pretty well gobbled up by the shark of business or professional work. These leaflets will be remailed by the 100 active members of their federation to 500 friends—no mean number to reach in one city. Each member contributes the $.10 weekly required for postage. Leaflet No. 1, being introductory, defines the "Catholic heritage" with special reference to Saint Thomas. The second issue reprints a quotation from an article written by Professor Louis J. A. Mercier to support the contention that the American form of government embodies principles sponsored by great Scholastics, especially Bellarmine. Numerous persons have commended the venture as a sound and practicable idea.

Beyond Our Senses.—Supplementing the amazing discoveries of recent years that the dark spots in many parts of the night sky, and particularly in the milky way, are not simply vacant holes in space in which occur no stars but are "dark nebulae" or groups of black stars, is the somewhat terrifying announcement on October 2 by the Smithsonian Institution in Washington that their scientists have discovered the existence of many death-dealing stars. The death rays of these stars would wipe out all life if they could reach the earth. They are prevented from doing this only by a thin layer of ozone high in the stratosphere. These rays would not produce a sensation of light on human organisms. The stars radiating them are literally too hot to be bright, having a temperature of 36,000 degrees Fahrenheit on their surfaces, a heat three times that of the sun. The greater part of their radiation consists of ultra-violet rays of very short wave-length. Virtually all of the blue-colored stars in the night sky were found to be of the death-dealing type. Rigel, in the left foot of the constellation Orion, is an example. The discoveries came in the course of research last summer at Mount Wilson Observatory, California, by Dr. Charles G. Abbot, secretary of the Smithsonian Institution, and his assistant, I. B. Aldrich. New astronomical instruments of superhuman sensitiveness measured almost infinitestimal amounts of star radiations reaching the earth after years of traveling at more than 186,600 miles a second.

* * * *

Death by Occupations.—The Public Health Service has published a table showing the death rates by occupational groups in the ten states: Alabama, Connecticut, Illinois, Kansas, Massachusetts, Minnesota, New Jersey, New York, Ohio and Wisconsin. The statistics of deaths per 1,000 population between the ages of fifteen and sixty-five give agricultural workers, 6.2; professional men, 7.0; proprietors, managers and officials, 7.4; clerks and kindred workers, 7.4; skilled workers and foremen, 8.1; semi-skilled workers, 9.9; unskilled workers, 13.1. The three greatest scourges for the latter classes are tuberculosis, pneumonia and accidents, and they hit the occupations in the following proportions—agricultural workers: tuberculosis, 46.5, pneumonia, 43.4, accidents, 15.1; professional men: 26.2, 38.8, 14.1; proprietors, etc., 43.2, 53.0, 22.3; clerks, etc., 65.8, 50.5, 18.7; skilled, etc.: 72.1, 59.7; 34.2; semi-skilled: 102.1, 71.6, 34.1; unskilled: 184.9, 135.9, 51.7. The Public Health Service believes that diet, housing, amount of medical care, contact with infected persons and low incomes in general are the important causes for the enormous spread through the classifications. Unskilled laborers die off almost twice as fast as higher paid business and professional men. Farmers are the healthiest group in the states studied.

Radio Pictures.—A new system for facsimile radio transmission declared to be "the gateway to television," has been announced by the Radio Corporation of America. The relatively new term of photoradio has been applied to it. The principal uses of photoradio are to be the instantaneous flashing of complete telegraph messages now sent letter by letter by Morse code, and the transmission of pictures of news events for newspaper reproduction. Pictures and messages written by typewriter, or in the handwriting of the sender, will be clipped to a belt moving through the sending apparatus and reproduced at the receiving end by a small electrically controlled ink-spraying nozzle. Micro waves, which are the basis of the new method, disappear at the horizon, so a series of "booster stations" will be necessary for transmissions for greater distances. Micro waves, discovered by Marconi, are static-free and are not influenced by fading. Also they do not bounce against the radio ceiling somewhere in the stratosphere and blur the original impulse with a shadow or echo, as do the ordinary short waves now used for radiopicture transmission.

The Largest Piece of Glass.—The Corning Glass Works has just removed from an oven a twenty-ton disc of glass that was poured last March. It is the largest solid piece of glass ever cast, about seventeen feet in diameter and twenty-seven inches thick. It was designed to be the mirror for the 200-inch telescope to be erected by the California Institute of Technology. Recently, however, it has been decided to use it simply as a "trial horse," and a second casting will begin immediately to provide the "eye" to be ultimately used. If the second one turns out badly and the scientists attempt to perfect the present one, it will have to go back into an annealing oven for eleven months to remove strains inside the solid glass. The problem of shipping the disc to Los Angeles is one of the most difficult to be met. Special steel frames will be built and shaped to fit the piece. The engineer on the locomotive that will haul it will have a special chart to regulate the speed of the train in order to keep the jolts at a minimum. The mirror finally used will be worked to a saucer shape with a circular opening forty inches in diameter for the passage of light rays from the stars. It will cost around $500,000.

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THE PLAY

By GRENVILLE VERNON

Merrily We Roll Along

TO SAY that "Merrily We Roll Along" is a really important play, or that it marks a step forward in the American drama, would be to say too much, but it does mark a step forward in the career of George F. Kaufman, this time in collaboration with Moss Hart. And what happens to Mr. Kaufman is certainly not without interest to the American drama. Mr. Kaufman is now the most adroit technician writing for the American theatre, and he has occasionally given proof that he might be far more than that; that he is interested not only in pulling rabbits out of a hat, but also in sentiments, characters and ideas. It is because of this that his latest collaboration assumes an interest beyond the mere fact that it is superb theatre.

The story he has taken is not an original one, despite the fact that he has chosen to tell it in a most original fashion. It concerns the moral and artistic disintegration of a playwright, the first act taking place on his fortieth birthday, and the last eighteen years previously at the moment when he appears as valedictorian of his class. This method of approach, in deliberate reversal of the usual time element, is undoubtedly a vital element in making the old themes seem new, but it is not the only one nor the most important. It is in the depiction of the character of the playwright that the real importance of the play becomes evident, for Richard Niles is etched in lines at once sure and subtle. The ability to create living men and women is the touchstone marking the true dramatist in contradistinction to the playsmith, and in Richard Niles the authors of "Merrily We Roll Along" have given to the theatre a vital living figure, a figure who makes those in previous Kaufman plays seem inconsequential. The other characters, admirable as they are for the purposes of the play, are rather more in the conventional theatrical tradition, and once or twice, as in the case of the woman novelist, their psychology seems forced into a strait-jacket for purposes of dramatic effect. But the figure of Niles is powerful, pitiful and unforgettable.

In the opening scene we see Niles, the worldly success and the spirtual failure; the writer of meretricious plays, already engaged in a new affair with his latest leading woman, and tired of his actress wife. In the following scenes we see how this wife had been responsible for his downfall, the cause of his divorce and the rotting of his artistic ideals; and so we move up step by step backward through the years, each scene showing him nearer to the man he should have been, until he stands in the pulpit of his college chapel, young, ardent, hopeful, closing his plea for fidelity to ideals with the words of Polonius:

> "This above all: to thine own self be true,
> And it must follow as the night the day,
> Thou canst not then be false to any man."

This from the man whom we have seen in the opening scene false to everything—to his friends, to both his wives, to his artistic integrity. It is a picture as poignant as it is tragic, the irony heightened by the manner of its presentation, each scene being prepared as it were in reverse by the scene which comes before. In its evocation of spiritual tragedy the play is admirable, and it is indeed a pity that at times the authors should have found it necessary to put lines into the lips of the characters which are offensive to taste and unnecessary artistically.

Mr. Kaufman's direction of the play was superb, the management of the crowd at the party in the second act being in particular a triumph of mass movement and febrile excitement such as Max Reinhardt himself might have envied. And the acting matched the direction. Nothing that Kenneth MacKenna has ever done before prepared us for the superb characterization of his Richard Niles. Its subtlety and variety, its intellectual grasp, its poignant emotional appeal, lifted him at once into the front rank of American actors. To mention a few of the other performances, there were those of Mary Phillips as the writer friend of Niles, Jessie Royce Landis as the actress, Walter Abel as the sculptor, Cecilia Loftus as the old trouper, and Malcolm Duncan as the actress's first husband. Less difficult and important than Mr. MacKenna's though they were, it is difficult to imagine them being improved upon. Let us be thankful that, despite its occasional lapses from good taste, "Merrily We Roll Along" does not, like so much in the modern theatre, play ducks and drakes with the moral code. And it is none the less interesting because it does not. (At the Music Box Theatre.)

Opera at the Hippodrome

THE COSMOPOLITAN OPERA ASSOCIATION under the direction of Max Rabinoff has just opened its season of popular-priced opera at the New York Hippodrome, and if the opening "Carmen" is an example of what New York and later the country outside has before it, Mr. Rabinoff is to be congratulated. It was a vital performance of the Bizet work, especially admirable on the part of the orchestra and its conductor, Michel Steiman, and of its male singers. Mr. Steiman gave a vigorous, sympathetic reading of the score, a little rough perhaps, but one informed with the spirit of the composer. Armand Tokatyan sang Don Jose admirably, and Carl Schiffler sang the difficult music of Escamillo moderately well. Coe Glade was effective enough as Carmen, though she abolished no memories of the Carmens of the past, but Jana Nigrey was a rather pallid Micaela. There is abundant need for just such an operatic organization as that at the Hippodrome, for if the Metropolitan is to recruit a new public it can be only through audiences created at popular-priced houses, houses which give performances of real merit. It is evident that the Hippodrome is potentially such a house.

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COMMUNICATIONS

SCHOLASTIC PHILOSOPHY

Berlin, Germany.

TO the Editor: May I be permitted to add one or two ideas on scholastic philosophy to those already expressed in a previous letter and suggested by Mr. Ernest Moody's communication on that subject.

Mr. Moody justly states that scholasticism in the guise of a thinly veiled apologetics (for Mr. Moody this means "proselytizing") is distasteful to non-Catholic thinkers. He observes that apologetics and philosophy are two distinct fields of intellectual activity and he urges that they be not blended and then given out under the single name of philosophy. Accepting the meanings that Mr. Moody gives to his terms and the general tone of his letter, one is inclined at once to agree with him. Philosophy is not *per se* an instrument of evangelization. However, some of Mr. Moody's statements—for example: "Few neo-scholastic writers on Thomism seem able to resist the temptation of calling attention to the harmony that prevails between the truths of Revelation and the doctrines of Thomistic philosophy"—seems to suggest that he has resolved for himself a very fundamental and underlying question, namely, what is the place of religion in philosophy? Mind, I say only "seem to suggest." I have no desire to enter into a discussion over a point which Mr. Moody never intended to bring to light. I offer these notions, not in a spirit of questioning something he said, but merely as cognate ideas suggested by his interesting letter.

This question of the place of religion, of Revelation, of the spiritual in general, in philosophy, is a most actual and living problem. Here in Germany, there are men like Max Scheler (six years after his death still an intriguing personality), Erich Przywara, Siegfried Behn, Jaspers, etc., who think that the ultimate philosophy can consist only in a marriage of the spiritual and the temporal, in the "incarnation" of religion. Blondel, Bergson, and LeRoy, in France, belong to the spirit of this movement. Husserl, could he catch up with the school which he founded with his "Logishen Untersuchungen" in 1900, would be in it too; for his thought logically leads him in that direction. (One of his disciples, and for many years his secretary, a converted Jewess, has just entered a Carmelite convent in Cologne.) And Heidegger has but to examine once again the true nature of his *Angst* and *Sorge* to be among its foremost apostles. His thought even now is a *"theologia negativa* of the Absolute."

A natural outgrowth of this movement was a prolonged discussion of a question which was first raised at one of the meetings of the Société philosophique française in Paris: "Is there a Catholic philosophy?" This is a very radical question, and as important as it is radical. During the past six years at spasmodic intervals and with varying degrees of intensity, this question has occupied the attention of philosophers in France. MM. Blondel, Gilson, Bréhier, Brunschvicg, Maritain and others, not so widely known, have taken sides in the matter and have not been adverse to stooping to personalities. It has been one of those affairs to which Mr. Moody pins his hopes for a development of Catholic thought in America.

Be it noted that this question does not involve primarily the notion of method, but of content. So, Aristotelianism, Thomism, Scholasticism—all more or less products of a special method and with nothing Catholic in their content—do not enter into consideration. The question would ask is there a Catholic truth? If there be, then that truth should have a philosophy, that is, a systematic, scientific exposition of its content. M. Bréhier gave out as his opinion that the question, "Is there a Catholic philosophy?" is as absurd as asking, "Is there a Catholic mathematics?" This philosophical *bon mot* is more clever than profound. M. Bréhier makes the mistake, common enough among philosophers, of meaning a particular, while talking about a "universal"; that is to say, talking about "man," while all the time meaning G. H. (Babe) Ruth. A very serious confusion of concepts. In space and time, there is no such thing as mathematics. There is, however, differential calculus and Euclidian geometry and non-Euclidian geometry. These are facts. These are "concrete" mathematics. In this order there is absolutely no intrinsic reason why there could not be a Catholic geometry, a "Catholic mathematics," for, are there not Catholic quantities that start in time and end in eternity and are there not Catholic "spaces"? M. Bréhier forgets or overlooks the fact that the individual is, so to speak, only an aspect of the "universal." The individual never exhausts the "universal." The individual is always *this* mathematics. Far from being absurd, M. Bréhier, "Catholic mathematics" is rather an interesting idea.

But, after all, is there a Catholic truth? Absolutely. The Incarnation of Christ, the Redemption of Man. These are Catholic truths. But, are they not part of Revelation, and does not philosophy refuse to deal with Revelation? Does not philosophy confine itself to the facts it can discover by natural reason?

More and more philosophers, non-Catholic as well as Catholic, are asking themselves, "Who set such a limit to philosophy's horizons and by what right?" More and more these thinkers, who are seeking the whole, the integral truth, ask themselves, why they should suffer themselves to be hemmed in by boundaries set by pagan philosophers; why they should be speculating about a natural man, and pretend to be making use of a natural reason, when neither the natural man nor the natural reason exist or ever did exist! Pagan philosophers studied and speculated on man as they knew him. Why should we not do the same? Why should we keep ourselves in the absurd position of studying man as he might be if—?

But if philosophy dealt with Revelation, how would it be distinguishable from theology? That question presents no real difficulty. There would never be any trouble in distinguishing the two. Philosophy is essentially anthropocentric; theology, theocentric. Philosophy deals with man; man as he is; man and all his experiences—whether those experiences are of his own internal world,

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whether those experiences come from "above," or from the world about him. Revelation, then, would be handled from man's standpoint, by man looking out, and not as it is handled in theology from the standpoint of God looking down.

Such a view of philosophy is somewhat fuller and, I dare say, more wholesome than that ordinarily presented. Philosophy: the study of man historic, the study of man elevated, the study of man redeemed, the study of man in the economy of grace, the study of man here and now, today, in the twentieth century, and not the study of a pagan concept of man, who, thank God, never existed. Why should we as philosophers direct our attention to the Arabs and the Jews and the pagans to see what they had to say about Aristotle? What did Aristotle know about the man I know? If thinkers today paid more heed to the reality that stands under their noses and shouts for attention, they would make much more progress than they do by looking up Plato and Aristotle and Averroes and Avicenna and the rest of the philosophical litany. Mind, I am not even remotely thinking of casting aspersion on these great philosophers. They deserve the respect and gratitude of the posterity they have enriched by the beauty and elevation of their thought. What I say is this. Today, I see a man that these thinkers never saw. I see a reality; they saw a shadow. (Don't tell me that philosophy abstracts. Does philosophy abstract from reality?) Why then should I turn away from that reality and try to look at their shadow and that, across the dust-laden medium of centuries? Use their terms, mine the ore of their learning, reap the fruits of their labor, by all means; but, having done that, let not a philosopher worthy of the name then sit down, close his eyes and tell himself that with his "natural reason," which he hasn't got, he will speculate on the nature of "natural man," who, in company with the "missing link," deserves a place of honor in the legends of pseudo-science.

REV. HUNTER GUTHRIE, S.J.

CAPITALISM AND CATHOLICISM

Cincinnati, Ohio.

TO the Editor: Capitalism and Protestantism made their appearance arm in arm, the one supporting the other. But the one that was supposed to need the support, turned out to be the strength that could prevent the other from stumbling, had not Protestantism dissipated and decayed. Capitalism is in its awkward adolescence. Oddly enough it is the best thing that ever happened for the poor man; it is not so good for the rich. With Catholic philosophy to guide it and to restrain it, there could be nothing better than capitalism. It doesn't dream about utopias. It belches forth ice machines, and automobiles, and tile baths, and radios, and oriental rugs, and Swiss chalets—not for kings and princes and courtezans, but for artizans and peasants, in fact for any man the least bit frugal. Absolutism and Totalitarianism will never fit into Catholic culture. Individualism fits it like the movable feasts. There must be a period of fasting; the Church recognizes this and always has. (While I like Distributism best of all, I am afraid that it is a shade too individualistic. Moreover its proponents are explaining it too much in terms of sampans and thatched huts, and not enough in terms of sanitation and convenience, which the late applications of thirteenth-century inventions are begging us to make use of.)

The American Catholic male, taken as a group, is the holiest man in history. The European male inside a church in the morning is across the headlines in the evening. The manana fringe, or Trinity Sunday Catholics, who attend the noon-day Masses, are by such very attendance, hearing Mass fifty times a year oftener than they did before the "twelve-o'clock-short" was introduced. The Catholic Church is growing both in congregation and devotion. Because the pastor is taxed per capita for his flock, he is supposed to feel constrained to overstate the number in his parish. I never could understand why they don't set aside one Sunday to count the people at Mass, and be done with the census argument which is as dull as arithmetic and not near as accurate.

The statement may be debatable that the first corporation was the monastery. The statement will be debated that the first practical Communism was practised in the monastery. It is important to bring out, however, that the essence of the corporation is Socialism (whether it's styled collectivism or monopolism or whatever the professors blurb forth next). The heretics fell for the false notion that capitalism was aristocratic, and immediately trotted out the smoke-screen "democracy" to keep the run-of-the-mine deluded, and contented, and becalmed, in the mystical contemplation of "manifest destiny." But now, we have both disillusionment and discontentment. The aristocracy is changing into a caste of politicians, and democracy has succumbed entirely to dictatorship. The thing that is hopelessly lost—strangely enough—is Socialism. The Socialists particularly have lost all notion of the dogmas and rituals of their cult; Russia has completely stamped out every vestige of the idea.

Mankind never wanted democracy. Why the very monks who practised it, credited themselves with making enormous sacrifices—sacrifices for God, mind you, not for man. The American people preeminently want the opposite. The labor unions are flagrantly capitalistic and are intent on singing the old Levantine lullaby, "Buy low, sell high," every time they march. The farmer has a definite class grudge. The middleman is between these crushing irons, imagining he sort of favors both, but neither the steel puddler nor the harvester would tolerate a middleman for an instant.

All of us are secretly hoping that capitalism will again run riot (as it will: because nothing has been done to retard it)—and our worthless and spurious stocks will again, not so much pay dividends, as assume such preposterous values, that they can first be redeemed, and then bought and sold at ridiculous profits on the market. We are imitating the Staviskys and Kreugers and the others of their ilk who are still considered honest philanthropists with Divine gifts of possession. Where is the sincerity in this whole business? Where even the disinterested selfishness? Where the least iota of altruism? Everybody is out for his own little racket and against

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everything and anybody that can unfavorably affect it. The majority are in reverses; therefore the letter triplets *appear* popular.

Under the dictatorship of the political caste such rosy things as brokerage (in its better sense of salesmanship), insurance, advertising, promotional sciences, realty and even law and medicine, will cease to be professional—or capitalistic. Consider little fellow—what the great winds are blowing; stress the consideration on what they are blowing away! Everything offered, everything contemplated, seems to provoke greed instead of thwarting it. Subjective morality is too soothing and complimentary a thing to give up. It will have to be snatched from us.

The law to enforce is the Decalogue: We need the Ten Commandments and a prosecution strong enough to punish its transgressions. This whole confusion seems destined to clear out under a Pope or a Sultan—maybe both. How history repeats itself! The Saracen again in the stirrup—the paladins and the pikes once more pointing East!

ARTHUR J. CONWAY.

BUENOS AIRES PREPARES

Rio de Janeiro, Brazil.

TO the Editor: Since you encourage your subscribers to make remarks, I venture to say that it was surely by an oversight that the following words appeared in the first notice of the Eucharistic Congress in Buenos Aires, in an article by Michael Quinn in the April 20 issue of THE COMMONWEAL:

"The young women known as Eucharistic Crusaders of the Santa Union Church have offered the Executive Committee one million consecrated wafers for the great general Communions which take place on the days of the congress."

Where could they have obtained "consecrated wafers"? And what would become of them if there were too many or if they were not accepted? An offer can be refused; the wording suggests such a possibility. So it is most absurdly not to say profanely worded.

Also, this congress may be the first "international" one held in Latin America, but it is not the first Eucharistic Congress. In Bahia last year there was a very successful one, and a few years back there was one in Rio de Janeiro.

(Mrs.) B. G. WINTERHALDER.

PICKETS

Brunswick, Me.

TO the Editor: A good way to get rid of pickets, constant source of trouble, is to abolish them. In labor disputes, why not accept the peaceful and democratic method? A law should be enacted through which every member of a concern would be in the union. In case of dissatisfaction, this union would vote against or for the strike and accordingly all work or stay at home. But to respect this majority rule the law would forbid employers to hire strangers.

GERARD DESCHENES.

BOOKS

A Soldier Scientist Tells His Story

A Soldier in Science. The Autobiography of Bailey K. Ashford, M.D., Col. M. C. U.S.A. New York: Wm. Morrow and Company. $3.50.

BRUSSELS. September 11, 1910: the year of the great Exposition. An International Congress on Industrial Hygiene is in session. Mighty names in medicine star the program—Hayo Bruns, Malvoz, Haldane. A delegate with the combined representation of the United States and Puerto Rico, a young army doctor named Ashford, settles himself to profit by what these leaders have to say. The great Bruns rises. He booms out with modest pride that by fortune or destiny, Germany is "enabled to place before this Congress a record of 30,000 miners treated for hookworm disease at a cost of only $2 a man." The young American army doctor electrified, diffidence forgotten, finds himself on his feet.

" 'Mr. Chairman!' I had to repeat it four times before His Excellency heard me.

"After prompting from his Secretary, His Excellency replied: 'The Delegate from the United States of America.'

" 'Gentlemen, the hour is late and I have prepared no address. I came to learn and not to speak. But the remarks of the last speaker, the Delegate from the German Empire, have impelled me to say a few words before this Congress closes its discussion of the third question. I do not, of course, know the circumstances under which the campaign in the mines of Westphalia was conducted, but I simply request that this International Congress record the following facts which I, this time representing the Island of Puerto Rico, am privileged to submit. In 1899 uncinariasis was first recognized as being the cause of a fatal anemia prevalent among the agricultural laborers of that island. In 1904 a campaign was begun which is now about to terminate. So far we have treated around 300,000 cases, which we have cured at a cost of $183,898—or between $.50 and $.60 per individual. As a result of this campaign, a total mortality for all diseases, oscillating between 25 and 40 percent, has been reduced to 20.9 percent.' "

To the credit of the Congress be it recorded, those present rose to their feet with burst on burst of applause. The obscure representative of the remote West Indian island had captured the day. One of the most inspiring—and heartwarming—stories in medicine lay behind that laconic breath-taking announcement; a story which is now told in full by the protagonist in the book under review.

In 1493 Don Diego Alvarez Chanca was the ship's physician and chronicler aboard the Marigalante on Columbus's second voyage, when he discovered Puerto Rico. From that time to this, physicians have played a significant part in Puerto Rican history: but Dr. Ashford's name leads all the rest. In charge of relief work among the refugees after the devastating hurricane of 1899,

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Dr. Ashford—then a twenty-six-year-old lieutenant in the Medical Corps of the United States Army—discovered hookworm as the cause of the prevalent anemia among the agricultural laborers of the island. His discovery was viewed with tolerance or impatience, according to temperament, by physicians Latin and Nordic and by his official superiors. It took years to get it generally accepted.

During those dubious years, with a brilliant group of young Puerto Rican physicians whom he had convinced—Dr. Pedro Gutiérrez Igaravídez, Dr. Isaac González, Martínez, and others—Dr. Ashford with characteristic pertinacity kept on giving thymol and Epsom salts to hordes of patients and watching them get well. The report to the Congress in Brussels was a summary of results at the end of the first decade. Since then the anti-hookworm campaign of the Rockefeller Foundation, a direct outgrowth of Dr. Ashford's original work in Puerto Rico, has encircled the globe, bearing healing to untold thousands: the hookworm belt, lying between parallels 36 N. and 30 S., contains more than half the world's population.

No less inspiring than the story of how he outgeneralled hookworm are Dr. Ashford's account of his conquest of that other tropical scourge, sprue—which, before he showed how to do away with it, was the disease of the well-to-do in the hot countries, just as hookworm was the disease of the farmhands—and his World War experiences, told from a wholly new angle. In charge of the battle-training of medical officers with the A.E.F., Dr. Ashford was at the front during every one of our major engagements, except St. Mihiel, witnessed also those of the British and the French, and gave his successive groups of incoming civilian medical officers a unique opportunity to adapt peace-learned science to the actual conditions of the battle-field.

This autobiography is an enthralling account of a highly useful life as lived to the fullest by a man who is a blend of scientist and *conquistador,* at once tolerant and militant. It is a very American story. The first Ashfords in this country were friends and neighbors of George Washington; Dr. Ashford's father—who attended President Garfield when shot—was a Confederate officer, later Dean of Georgetown's Medical School and founder of the Children's Hospital in Washington. His two brothers are also valuable officers in the United States Services.

He himself has gone back to the first frontier of all, the West Indies; and there, in the School of Tropical Medicine which is a culmination of his efforts, among the people who believe in him wholly and whom he has delivered from a deadly plague, he has paused among his multiple activities to set down this record of his life to date. That his name is among the greatest of those benefactors of mankind who have devoted themselves to the science of tropical medicine, that hundreds of thousands the world over owe life and health to this United States army doctor, should be just cause of pride to every American who reads it.

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NEXT WEEK

WHAT OF THE CONSUMER? by Richard J. Mayer, deals specifically with the problem of bread and wages. The present administration's attempts to raise the wages of the farmer for the wheat he has grown and the wages of the working man generally, will of necessity increase costs. Will these increases of cost offset the increases in purchasing power so much desired to restart the industrial cycle of production and consumption? "Undoubtedly," writes Mr. Mayer, "it will cost the consumer portion of this country more to live this winter than it did a year ago. However, indications are that the consumer will be better able to afford to pay this small increase in living costs than he was a year ago." Mr. Mayer presents vital statistics to support his encouraging general thesis, one of high importance to the country at the present time. . . . HOW BAD IS AMERICAN MUSIC? by Henry Bellaman, begins, "America is the greatest music audience in the world. We spend more money for music than any other country. We support more orchestras and soloists at higher prices; and our students pay more for instruction than any other student body on the globe." The writer's conclusions as to the returns we are getting from all this are bound to be provocative and arouse some discussion. . . . A CHRISTIAN LOOKS AT PALESTINE, by Ian Ross MacFarlane, opens as follows: "Over three hundred miles on a bicycle crossing every mountain and dropping into every valley of Palestine, gave us a good idea as to what there is and what is going on in the Promised Land. We even had the unusual opportunity of being the first Gentiles to live and work as members of some of the new Jewish Communal Colonies." This is a vivid and informative travel article. . . . CATHOLIC PUBLICITY AGAIN, by Ed Willmann, director of the Press Bureau of the National Conference of Catholic Charities, considers from the basis of valuable experience the actualities of keeping public opinion reliably informed of the Church, and makes some interesting suggestions. On the whole, Mr. Willmann finds that conditions are pretty well suited to diocesan exigencies.

Father Solanas

Holy Wednesday, by Manuel Galvez; translated by Warre B. Wells. New York: D. Appleton-Century Company. $2.00.

THE SUBTLETIES of the mind are as old as man, and so is the knowledge of them. That the things of the inner life often are not what they seem was not first realized in the novels of Stendahl or in the case of Miss X., the hysterical Viennese; aside from their importance as religious dogmas, the conceptions of original sin and grace have much to say psychologically, and the novelist who ignores them not only misses truth but the opportunity of being dramatic. The dramatic implies a certain largeness; this is not necessarily a matter of number or extension but of a certain universality of scope, a revelation of things whose force and meaning are greater than the novelist's particular embodiments of them. Speaking very generally, it is true, one might say that the dramatic conflict is always that between good and evil; almost all novels deal with the attempt to find happiness, and happiness, we do not need Plato or Aristotle to remind us, is the attainment of the good. But in modern fiction the good rarely has reference to anything outside of the character who is seeking it: the solution of the problem is a personal one—to the extent of making it appear that each man must work out his salvation by individual standards as well as individul effort. Now the fact of having a priest for the central character would seem automatically to translate the dramatic problem into its properly large terms and to rescue it from the status of a neurotic dilemma, so that in Señor Galvez's story of an Argentine priest who is beset with doubts and difficulties during the course of his Holy Wednesday duties one looks for a knowledge and power not usual in "case history" fiction.

Father Solanas's doubts and difficulties are not merely those inevitable on a busy day; that day is the climactic moment in a struggle which, it is to be assumed, has been going on for some time and which is best described in the words of Paul: "For the good that I would, I do not: but the evil which I would not, that I do." The evil which Father Solanas fights is not in overt action; it lies in his own spiritual uneasiness, his inability to attain an equipose, the inner harmony needed for the successful performance of his tasks in the confessional. There is, then, a certain baldness in the author's presentation of his theme—which is not to be decried, since it enables the reader to see it the more clearly. Unfortunately, Señor Galvez is obfuscating in three other respects. Father Solanas is depicted as being of not very acute intelligence; the result is that his problem seems less a valid and important one and the reader not initially sympathetic to it is likely to dismiss it as the bewilderment of a slow mind (and even for the sympathetic reader it loses some of its intensity). The priest is a very fat man and undergoes great discomfort in the narrow confines of the confessional; and at times the reader must wonder if Father Solanas's true trouble is obesity. But Señor Galvez's most telling error comes

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in his having most of Father Solanas's penitents confess to sexual transgressions; the inference the reader makes, whether intended to or not, is that the priest's difficulty is probably very distinctly of the flesh: thus the old Puritan error of confusing the flesh with evil shadows the pages and casts the darkness of unreality on them. In the end Father Solanas is not seen as an individual grappling with forces larger than himself (that they are larger than him does not mean he need be defeated); he is one blindly gnawing at his own vitals—a posture and action difficult to regard as dignified.

These criticisms may indicate a relative success on the part of the author; his intention possibly was to reveal his character in just such a light—though there are many signs that he estimates the priest higher than such an interpretation would allow. If his attitude is a hostile one, it is only necessary to say that it was easy enough for him to stack the cards in his own favor. However, the truth seems to be that he has not played his cards well.

GEOFFREY STONE.

Incipient Imperialism

The Portuguese Pioneers, by Edgar Prestage. New York: The Macmillan Company. $4.00.

England's Quest of Eastern Trade, by Sir William Foster, C.I.E. New York: The Macmillan Company. $4.00.

MR. PRESTAGE gives a picturesque and gripping narrative of the first scenes in a drama of conquest and imperialism which had as its inevitable sequel the jealousies and animosities of the World War. Portugal was the pioneer in the work of exploration and colonial conquest which ushered in the Commercial Revolution. From the Commercial Revolution there followed necessarily the Europeanization of the world through trade, conquest or settlement. New frontiers were established every century, and the rivalries of the European powers were sources of conflict and disorder in all quarters of the globe. It is amazing, in view of the fact that the entire population of Portugal in the fifteenth century did not exceed 1,250,000, that the Portuguese mariners and merchants were able to make known practically one-half of the globe. With the remotest parts of the world they carried on trading operations that aroused the envy of all the maritime nations of Europe. This position of preeminence was not attained without adventure and suffering. The romantic as well as the commercial and political features of Portugal's great adventure are brought out in this extremely readable volume, and belated justice is done in the English reading world to the real founders of European commercial and imperialistic world hegemony. The Far Eastern question, the Near Eastern question, and the question of the Pacific will become more intelligible after reading such a book as this. The student of religion and of the history of the Church needs such an introduction to the story of modern missionary activity.

Sir William Foster, in his study of "England's Quest of the Eastern Trade," deplores England's late arrival in the field of exploration and exploitation, but he seems

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a little too wedded to the idea that the English have always been mariners, to permit him to arrive at the real cause of his country's slackness in undertaking overseas conquest and commerce. The English never had the reputation of sailors until they learned their lesson from the Portuguese and the Spaniards. Their first exploits were as slave-runners and freebooters, and they contributed little to geographical knowledge or commercial expansion. He admits that his account of the early activities of English seamen is "a story of brave endeavor to place his country in line with Portugal, Spain and Holland in the matter of commerce with the East." The account of Midnall's visit to Akbar, the ruler of the Mogul Empire in India, in 1603, and his failure to obtain the commercial advantages he sought because of the interference of the Jesuits, might admit of some revision. It is not by any means clear that the Jesuits were the aggressors in the matter. Midnall died a Catholic, but his early activities in Lahore were determined by his animosity to Catholics and especially to the Jesuits. This work, too, reveals the hunger for foreign trade that dominated the Europe of the seventeenth century.

PATRICK J. HEALY.

Imagined Scenes

In the Dark Backward, by Henry W. Nevinson. New York: Harcourt, Brace and Company. $2.50.

THE ROMANTIC style has often been grossly mishandled and suffered to degenerate into blotches of sickly pink or bloated, apoplectic purple. When it is done properly, in Mr. Nevinson's best manner, nothing literary could be more pleasant or evocative. In the present volume, history is clay for the author's plastic imagination. The sight of war in the Dardanelles summons up a vision of Troy; a Welsh musical festival is graced by the presence of Handel, revenant after many years to conduct a performance of "Samson"; glimpses of icebergs off the coast of Newfoundland furnish a pretext for reconstructing the sinking of the Titanic. The wonder of it all is the ease and naturalness with which the past telescopes with the present. Mr. Nevinson really has the sense of history as something which never stops. Not all the "scenes" are of even merit, but some—for example, the picture of blind Mr. Milton coming home to the house in Chalfont St. Giles—are sure to be read by discriminting persons a hundred years hence. The prose has texture, and it says something.

About the point of view which governs the book much might, of course, be said—and not a little of it harshly. There is after all a straighter line through the history of mankind than Mr. Nevinson professes to see. For him Christianity seems to be little more than one of the illusions with which men and women have comforted themselves. The point at which the "broad view" becomes "the misty panorama" is thus once again made obvious. But the book is not too full of such matters to render ignoring them impossible. It possesses definite originality and actual charm.

GEORGE N. SHUSTER.

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The Case against Liberalism

The Gospel of Fascism, by Kirton Varley. New York: The Generation Press.

MR. VARLEY, an Australian who calls himself a "self-educated working man," claims to have propounded in 1916 in London, in writings, extracts from which are reproduced in this new book of his, the basic ideas of the Italian Corporate State. He is now advocating a "United Corporative States of America" or a "United Institutional States of America." The lack of a sufficiently disciplined mind is probably the explanation why so much of Mr. Varley's book is unintelligible. There runs through it, however, an intuitive sense of the collapse of liberal capitalism and the inevitability of the rise of the authoritarian state as an alternative to social disintegration.

In so far as he makes out a case against liberalism, rationalism and utilitarianism and a case for a humanely conducted authoritarian state, Mr. Varley is with the indications of the times. But people who are disposed to follow this line of thought want either a meaningful statement of the philosophy of the coming authoritarian state or a technical, scientific essay to provide a handbook for the operation of such a state. Mr. Varley does not satisfy either of these needs of the Fascist-minded.

An authoritarian state must be founded on paternalistic moral obligation to protect the weak and unsuccessful in the struggle for existence. And protection does not mean protecting merely their legal rights to property, of which they have none, or to make contracts and do things which, as a practical matter, they cannot make or do. A Fascist authoritarian state founded, as Mr. Varley would seemingly have it, on good Anglo-Saxon individualism of the frontier days, would mean an authoritarian state run as a ruthless exploitation of the weak masses by a strong oligarchy. Mr. Varley would conjure the evils of human greed and selfishness by terms like cooperation, etc. Obviously, if human nature were so constituted as to make possible a workable and humane authoritarian state which was not paternalistic, we should have no trouble under the present order. Mr. Varley sees in Fascism only an escape from the corruptness and inefficiency of liberalism and parliamentarism, but he has not thought through the implications of an authoritarian state.

The keynote of any workable or tolerable Fascism of the near future must be duty and solidarity. The individual will owe more to the state and the state to the individual. There will be less freedom for the individual to do anti-social things and less freedom for the state to neglect the individual. The trouble with the notion which so many people, including Mr. Varley, have of Fascism is that they see in Fascism a crusade against the people and things they dislike as well as a quest for the things they like. A totalitarian state, however, must be one in which everybody and all that goes to make up life may be said to have a satisfactory place or part. And the test of what is satisfactory may not be merely what the ruling crowd likes. One of the tests must be what makes a workable order.

LAWRENCE DENNIS.

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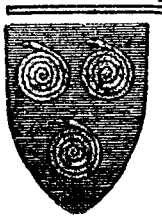

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Of THE COMMONWEAL, published weekly, at New York, N. Y., for October 1, 1934. State of New York, County of New York; ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared John F. McCormick, who having been duly sworn according to law, deposes and says that he is the Business Manager of THE COMMONWEAL, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, The Calvert Publishing Corp., Grand Central Terminal, New York City. Editor, Michael Williams, Grand Central Terminal, New York City. Managing Editor, George N. Shuster; Business Manager, John F. McCormick, Grand Central Terminal, New York City.

2. That the owner is: (if the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.) The Calvert Associates, Inc., Grand Central Terminal, New York City, Michael Williams, President; John F. McCormick, Secretary.

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JOHN F. McCORMICK,
Business Manager.

Sworn to and subscribed before me this 29th day of September, 1934.
WM. A. SCHULTZ,
(My commission expires March 30, 1936.)

Briefer Mention

The Second House from the Corner, by Max Miller. New York: E. P. Dutton and Company. $2.50.

MAX MILLER obtained a comfortable degree of success through his reportorial novel, "I Cover the Waterfront" (not to be confused with the movie). "The Second House from the Corner" is another book of personal reporting and deals with the establishment of the author as a simple householder, and it is also fairly successful. Although Max Miller is usually praised for his disarming simplicity and unpretentiousness, it is exactly the lack of these qualities that seem the most important defects of the present volume. The theme of the story, which is also the only and sketchy plot, is the gradual settling of the irresponsible adventurer into a somewhat suburban plainness. There are numerous, very short glimpses into episodes along the way, mostly rather self-consciously undramatic sketches, which afford Mr. Miller opportunity for penetrating and homey reporting. The fundamental lack of simplicity seems to me to arise from the impossibility of a sensitive artist who keeps a journal he plans to publish, ever actually becoming an ordinary local householder unaware of anything but that external existence of the suburbs he here pretends to write about. It is encouraging that this realistic reporter, like several other writers noted for lack of illusions, such as Dashiel Hammett for instance, pay tribute to married life in a much more normal way than has lately been fashionable.

More Power to Poets! A Plea for More Poetry in Life, More Life in Poetry, by Lucia Trent and Ralph Cheyney. New York: Henry Harrison. $1.50.

UNDISCIPLINED enthusiasm and taste result, in this collaboration, in a curious sort of tub-thumping for the justly obscure versifiers of Greenwich Village, a hearty and emotional repudiation of what is most significant in contemporary poetry, and a disheartening mixture of sham "philosophizing" and every-day, long-suffering truth. The presence of some truth in these broadsides, not essays, indicates how difficult it is always to be wrong, but little more.

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